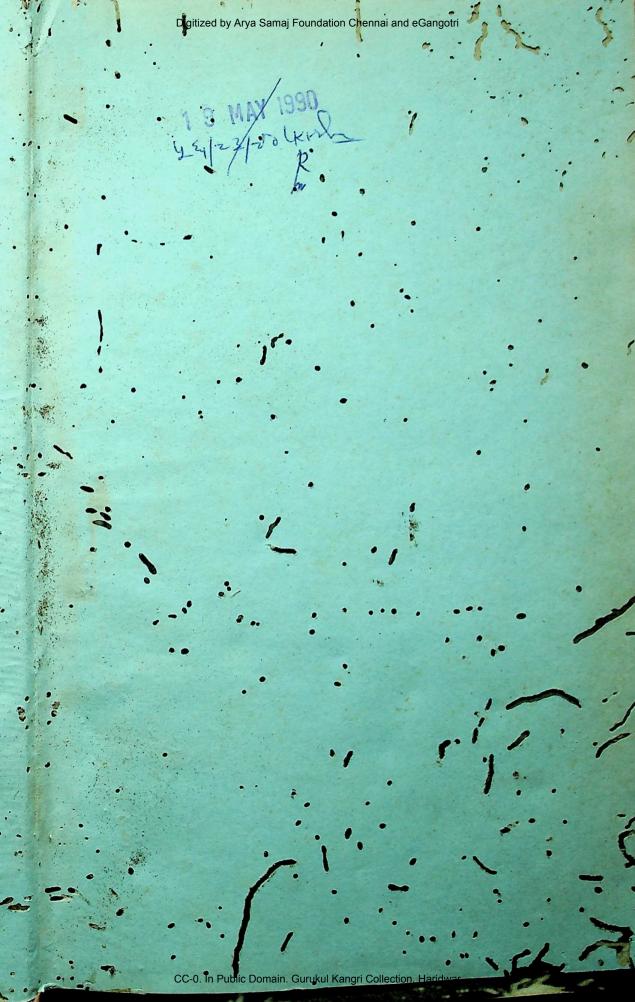
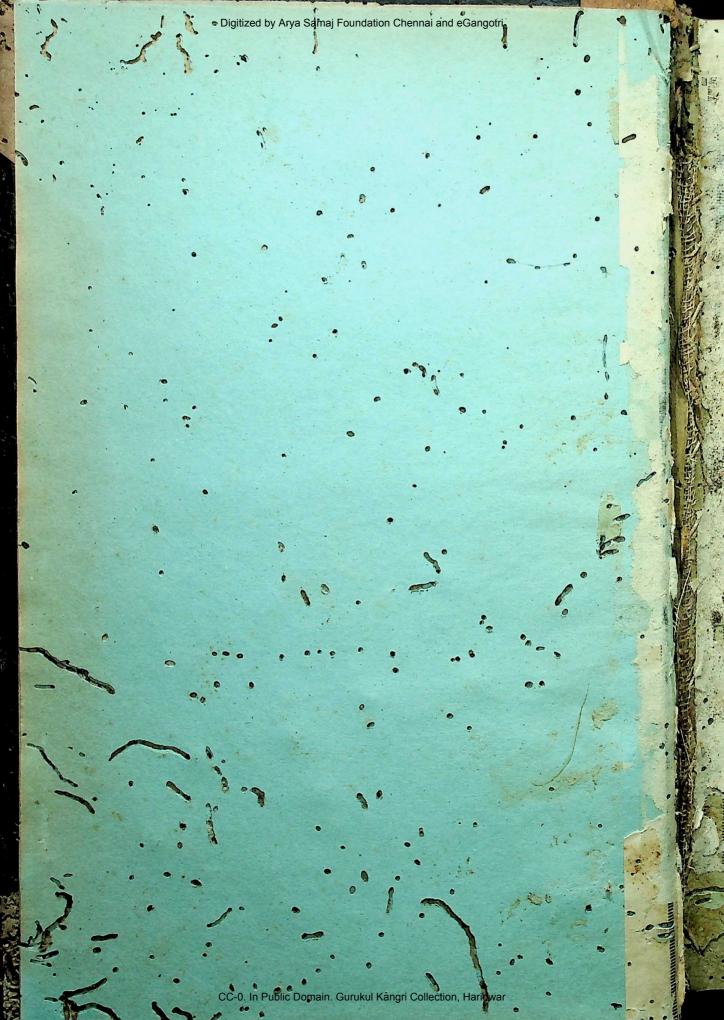
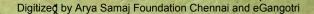




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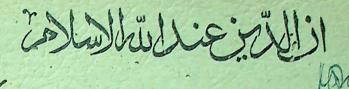
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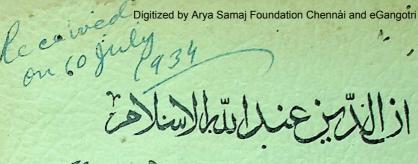
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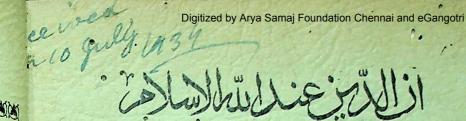
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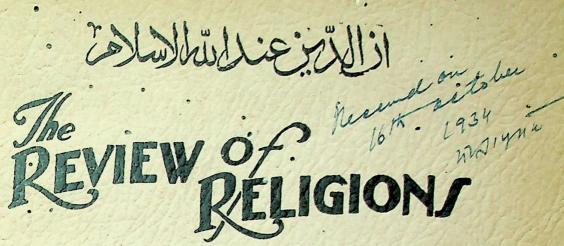
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vehicle of the truth he wishes to commend. The life and faith of many non-Christians puts many of us to shame.

(3) I think the Christians should be keen to learn about and unterstand other religions, firstly, because they are worthy of study, and because they are the result of a sincere search after God. Secondly, because we can best commend our own faith if we appreciate sympathetically those who differ from us. And, thirdly, because there is a real bond between all those who in these secularised days hold to a spiritual interpretation of the Universe.

Annual Conference of the Ahmadiyya Community .

The Annual Conference of the Ahmadiyya Community was held as usual in the Christmas week, to be exact from 26th December to 28th December. As this year the Gathering was being held in the month of fasting it was feared that this fact would greatly tell upon the number of the visitors to Qadian. But contrary to all apprehensions the number of the Bilgrims was appreciably greater than in any previous year. About 15,000 Ahmadies from all parts of India, Burma and even Ceylon gathered to hear the soul-stirring speeches of their revered Leader and refresh and strengthen their faith by paying a visit to the place where God manifested Himself through His Messenger and Messiah, Ahmad of Qadian. Ch. Zafarullah Khan, Barrister-at-Law, and a member of the three Indian Round Table Conferences, Qazi Mohd. Aslam, -Maulana A. R. Nayyar, a former Missionary to England and West Africa, Khan Sahib Farzand Ali, late Ahmadi Missionary to England and Dr. Musti Muhammad Sadiq were among those who addressed the vast Gathering. Hazrat Khalifatul Masih II reviewed the progress and activities of the Ahmadiyya Community during last year in his speech in the afternoon of the second day of the Conference and on the last day he gave a most learned address on the "Distinctive features of the Revelations of the Promised Messiah" which kept the whole audience spell-bound for about three hours. His Holiness had to cut short his speech to allow those who were keeping fast to break it at the setting of sun. Though it was greatly and

apprehended that it would not be possible to properly look after the comfort of about 15,000 persons in view of the fact that almost all the workers were to be observing fast, but thank God everything passed off quite nicely. Sheikh Abdur Rahman Misri was in charge of the whole management and deserves to be congratulated. A separate Ladies' Conference was also held which was addressed by male and female speakers and by Hazrat Khalifatul Masih II as well.

Polygamy in British West Africa

Mr. W. Addison has written an interesting article on polygamy in British West Africa in he Aryan Path. The following extract is from that article:

One of the problems facing the advance of Christianity in British West Africa is that of the prevailing marriage custom, namely, polygamy; the beneficent system of several wives sharing one husband, the work of one household, the farm, and the production of raw products for export.

Native law does not prescribe the number of wives a man may have, but it does definitely provide against marriage within the blood. For example, a man may not marry his wife's sister, his own sister, his mother, daughter, aunt, cousin, neice, and so forth. Away from civilization, there are few illegitimate children, no prostitutes as we know them, no homes for "fallen women", and "rescue" societies are unnecessary.

If a man and a woman within the prohibited degrees of kinship are intimate both commit the crime of "Simongama", a very serious breach of native law and custom involving heavy punishment for the delinquents and their respective families.

• Unfaithfulness in a wife is considered an offence, but it is not a disgrace • In certain circumstances, unfaithful conduct in the husband is allowable.

The first wife to be married is, as a rule, the head wife, and she is sometimes older than the busband. She controls the

household, and by virtue of that good sense which is born in the blood manages to do so without undue friction. Jealousy among the wives is not obvious to a stranger, and any untoward inquisitiveness would be strongly resented.

A humane and wise arrangement safeguards the health of an expectant mother and her baby until the child is weaned and, at the same time, acts as a natural, non-mechanical non-chemical form of family limitation.

His wives help one another to keep the house clean, prepare and cook the meals, weed the farm, manufacture palm oil from the pericarp of the fruit the husband has gathered, and crack the nuts to obtain the palm kernel. They co-operate in harvesting the crops grown on their farm, clean, spin, and dye their own cotton with the most wonderful shades of blue, the husband, if he is a weaver, weaving the spun cotton into long strips which he sews together forming the "country cloth" for which the Protectorate of Sierra Leone is noted. There is no machinery; all the operations are done by hand. From this home-made cloth are made roomy and picturesque gowns for men, and wraps for women, and bed coverings. What is known as the "Gallinas Cloth" is a work of art in colour, design, and lasting quality. It is a curious fact that the men are the seamsters, and not the women.

The men share with their wives every penny they receive as the sult of the joint efforts of the family. The houses are their own property, the land is their own; the land houses, clothes, and feeds them; they pay one direct tax, namely, five shillings per dwelling-house per annum; there are no "rates and taxes," and the income-tax is still unknown; every woman can have a child if she wants one, and the child will not be a bastard to carry the brand of shame through all its innocent young days; there is no unemployment, the "dole" is still a stranger, and women do not compete with men for men's work; in truth, in well-administered chiefdoms the drawbacks and hindrances of the vaunted civilization of the countries of the modern white man and woman are difficult to find.

On dark nights, early to bed is the rule. In fine weather, when the moon shines with all the beautiful splendour of the tropics, the family joins in the village dance to the tune of segbulis, drums, and song; the pipe and palm wine creating in a very happy and pleasant scene an urbane, frictionless sociability difficult to imagine, and which must be seen through unprejudiced eyes to be believed.

For many years, the white missionary of various nationalities, foreign as well as our own, has tried to convince the African woman I know that she is a slave and a mere chattel. "living in sin." In the Protectorate of Sierra Leone there were women Paramount Chiefs, Sub-chiefs, and heads of villages long before the women of Britain, obtained the vote. With such a vigorous mentality the people on whose behalf this is written will, one day, if led aright, realize which kind of life is best for them; that of the industrialized white man and woman, or their own.

Benefits of Knowledge

One of the most renowned and learned thelogians of Islam, Imam Ghazali, in a most valuable and Charming little tract, entitled the Child gives the following eight benefits of knowledge. We have taken this extract from the Moslem World:

"If thou conduct thyself, my child," he goes on "according to this tradition, thou will not need large knowledge." And then, to exhibit the true benefits of knowledge, he recites the eight benefits which a certain Hatim told a Teacher he had recieved from his instruction. The first was that he had found that no friend could go with one farther than to the brink of the grave; but he needed one who could enter the grave with him and cheer him in it, and the only such friend was good works. The second wal that, seeing men rushing to the gratification of their desires, he meditated upon the word of the Koran which promises Paradise as the reward of him who does not follow his desires, and he girded himself to war upon them till he had diverted himself from them, and broken his soul in, to obedience to God. The third, that the sight of men occupied in gathering

the good things of this world to themselves led him to meditation upon the word of the Koran : "All that is with you passes away, but that which is with God abideth" (xvi: 98). Then he changed the goal of his efforts from this world to the face of God, and divided his possessions among the poor, that there might be an abundance of good works with God. The fourth was that he saw that some men thought that nobility and honor arose from the multitude of people and tribes; others, from great quantity of possessions and multitude of children; some, in snatching away the wealth of men, abusing them and shedding their blood; some, in destroying wealth and stealing and squandering it; and he meditated on the word of God: "The most honoured of you with God is he who fears God the most" (xlix: 13). And he believed that • the Koran was perfectly true, and that the illusions and imaginations of these men were unreal and transitory. The fifth was that he perceived that accusations and slanders arose from envy of wealth and position and learning; and he meditated upon the word of God: "It is we who distribute their subsistence among them in this world's life," (xliii: 31), and perceived that the distribution was by God in eternity, and he envied no man. The sixth was that he saw men hostile towards one another for various reasons; and meditated on the word of God: "Satan is an enemy to you. Wherefore take him for an enemy" (xxxv: 6). He learned that no one should think enmity lawful, except with Satan. The seventh was that he saw that men, in their struggle to gain their living, fell into doubt, and illicit courses, and into error of soul, and so lost much of their true worth; and he meditated on the word of God: "There is no moving thing which does not depend upon God for its food" (xi: 8); and he learned that he too depended upon God, and he laboured in his service and cut off his greediness for whatever is not God. The eighth was that he saw that all men put their trust in some created thing, some in money and wealth, some in power in their daily occupation and handicraft, others in some creature like themselves; and he meditated on the word of God: "To him who puts his trust in God, God is his sufficiency. Verily God accomplishes his purpose, and God hath given to everything its destiny" (lxv?3; xxxix:37). He put his trust in God and found in Him his sufficiency, for God hath mercy on him who trusts in Him.

THE REVIEW OF RELIGIONS

Arts and Sciences under Harun-ur-Rashid

Mr. H. St. John Philby, a retired I. C. S. man who has lived in Arabia for many years and is a close and trusted friend of King Ibn-i-Sa'ud in his book, *Harun-al-Rashid*, records the services rendered to the cause of the various arts and sciences by that famous Abbaside monarch as follows:

'The reigns of Harun and his son Mamun stand out conspicuously against the dark background of the world's ignorance as beacons welcoming the rebirth of the arts and sciences after their long eclips. The treasures of the past were eagerly sought out in their obscure hiding places, and the stored-up knowledge of ancient Greece was replaced at the disposal of the world in Arabic translations of the works of her philosophers, astronomers, doctors, herbalists et hoc genus omne, while the more recondite tastes of the masses were catered for in treatises on astrology and hypnotism, sword-swallowing, glass-chewing and the like. The torch of knowledge was relit and the taste for learning revived in an atmosphere that challenged the long monopoly of professional theologians. It is perhaps not so much the achievement as the example of Harun and his son that entitles them to the commendation of posterity as poincers on the long and thorny path that pointed the way to the modern world.

"As partrons of literature and art they have naturally been rewarded by the historians and poets and anecdotists with some exaggeration of their services to humanity at the expense of their Umayyid predecessors, but, after all said and done, the fame of Mu'awaiya and his dynasty rests rather on their military exploits and the success of their empire-building than on services rendered to the worthier cause of human progress. They have left, indeed, a permanent mark on the world as far afield as Spain on the one hand and India on the other, but it may be fairly questioned whether their achievement can be compared with that of Harun, who not only added nothing to the territorial extent of his inheritance, but actually witnessed some diminution-notably in Africa of the imperial stature of the Califate. Nevertheless he more than made good the loss of some precarious provinces by handing down to a posterity extending far beyond the limits of his effective influence as a ruler the priceless heritage of learning. And it is perhaps more particularly to his credit that his feat was achieved in an atmosphere wholly unfavourable to such a development by one who, despite his enlightened attitude towards the activities of the human mind, abated no jot or tittle of his attachment to a creed of which he was the natural champion as the successor of the Prophet.

Muslims in Eastern Turkestán

Dr. Mustafa Ali who claims to be the special representative in India of the newly-formed Republic of Sharqi Turkestan has

given the following spirited account of his country and its, peoples in an interview to a correspondent of the A. P. I.

Islam was first introduced into this part of Turkestan by Qutaiba, an Arab General in the time of Hazrat Omar. The total Muslim population was about 2½ millions and their chief occupations were agriculture, animal rearing and manufacture of rugs and carpets. The country exported gold which, together with customs receipts and land revenue. formed the chief source of the government's income. Education until recently was mainly confined to theology, but now primary schools were cropping up all over the country. As in other Muslim countries, purdah was still strictly observed but young men, especially in the towns, were swiftly taking to European clothes and had begun to shave and wear their national cap, called the turnak. Old and middle-aged men still wore beards and turbans.

Means of communication were few and roads bad, and horses, camels and donkeys were the main method of transport as there was only one car in the whole country. The old Chinese coinage was still current but the new Republic was calling it up.

What surprised me most, however, was to learn that the Republic possessed a small newspaper, a two-page journal published twice a week in Arabic type but Turkish language. This newspaper, a copy of which was shown me, is published from Kashgar and is named Erkin Turkestan ("Independent Turkestan"). It contains short items on religious and moral topics and foreign and local news, and its circulation is about 2,000."

Let Christianity Die

That Christianity is dying in Europe there is not the least vestige of doubt about it. There is a wonderful concensus of scholarly opinion regarding this point Another religion, a more practical and matter of fact religion will arise on Christianity's Christendom. Opinions differ as to which ashes in religion that would be. We are fully convinced like Bernard Shaw, one of Europe's greatest realist thinkers, that it would be Islam. But whether or not Islam takes the place of Christianity in the West, there is no denying the fact that Christianity is going, fast disappearing from Europe. Its days are numbered. It is doomed. Professor Jean Guehennd, the editor of the French International Review, Europe, agrees with us in this respect fully and completely. He has contributed an extremely thoughtful article on the above subject to the Aryan Path in the course of which he says :

"Christianity is dying. Let it die for it has ceased to nourish our souls. Once upon a time it helped us to become

aware of our souls, but now it has degenerated into a secondrate market of passion and self-interest: Too often it justifies the world we live in. Compromises, conciliations are killing it. But even while Christianity is dying, something else is rising in its place, a Religion of man, every day more demanding, every day more clearly defined. Nothing is more touching than the story, of its development. I only know it as far as it has affected the small canton in which I live, but I am sure that in all the provinces and in all the literatures of Europe one can find sentiments and phrases akin to those I am about to

Collapse of Christian Civilization

Even the Head of the Christian Church, the Vicar of Christ, the Pope agrees, with Dr. Jean Guehenno and Mr. Bernard Shaw. He also fears the collapse of Christian civilization. Reuter has wired from Rome on February 1, as follows &

His Holiness deprecated militarism, especially physical training for young women. He condemned excessive nationalism and said the ideal of glorifying one's own country by any means would evetually lead to the subordination of the weaker State to the stronger, contrary to the integrity of small nations and the ideals of Christian charity. What was needed was not exterior peace but a peace which would penetrate the hearts of men.

Home in Brazil for Assyrians

A Reuter's telegram, dated London, January 19, 1934, runs as follow:

The Council of the League of Geneva discussed the Assyrian question at some length this afternoon. Sir John Simon expressed thanks of the Council to Brazil for the offer to settle on agricultural land in Brazilian territory the whole of Assyrians in Iraq, numbering about 10,000 persons.

Special committees have been set up, one in Iraq and one in Brazil, to investigate the methods of migration and most suitable territory. To meet the costs of the inquiry 20,000 Swiss francs have been voted."

To Our Readers

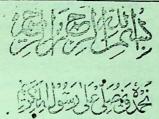
Owing to an unforeseen trouble with our Printers the January number became very late. We have, therefore, most reluctantly combined the January and February issues into one number. We are sorry for it.

Vol. XXXIII

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MARCH 1934

No. 3



In the name of Allah, the most Beneficent and the most Herciful.

The praise Him and inboke His blessings upon

His exalted Prophet.

"A Prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."

*EARTHQUAKE HAVOC IN NORTH-EAST INDIA

ANOTHER GREAT PROPHECY FULFILLED

(By Mirza Bashir Ahmad, M.A.)

The Prophets' Advent always Attended with Signs

It is an immutable divine law that whenever, for the regeneration of mankind, Ged raises a Prophet or sends a Messenger in the world, He causes a variety of heavenly signs and preternatural events to take place in different parts of the world so that they may serve as evidences of the truth of His apostle and help seekers after truth in finding their way to the right path.

These signs are of two kinds: (1) those that are in the nature of Divine favours and blessings, and (2) those that represent calamities and visitations from Heaven. These latter befall mankind not because God's holy apostles happen in any way to.

^{*}Translated into English by Mr. M. H. Taj.

be the bringers of misfortune in the world, for they are blessed in their persons and bring nothing but blessings to mankind, but because people refect them, oppose them, persecute them and hold them up to ridicule. God says in the Holy Quran: "Alas for people, that every time We send a messenger among them they denounce him as a liar and hold him up to ridicule." It is for this reason, and no other, that every divine teacher who appears in the world is accompanied both with blessings and with judgments of Heaven. But since God's mercy is infinite and all-encompassing and is predominant over His wrath, His punishments only work within certain specified limits and are subject to many restrictions. God's holy Word says: "God will not chastise a people so long as they feel repentance for their sins and ask pardon of Him for them." And again: "We do not chastise until we have first raised a warner."

It is thus a divine law that when sin, iniquity, and transgression become rampant in the world, God sends an admonisher and gives the people a chance to mend their ways and to conform themselves to the teaching of God's holy apostle. But if they fail to take heed, God's visitations overtake them in sundry ways and destroy them. Sometimes, in accordance with the same law, it so happens that in different parts of the world, through their own iniquities and misdeeds, people become deserving of divine judgments, but God withholds His punishments till such time as He has raised an apostle. And when that apostle has made his appearance, chastisements, which have been long overdue, at once overtake them. Besides thus punishing those who merited His punishments, these visitations serve to warn the world in general and to draw its attention to His Messenger. * Often, in order 'to afford an additional proof to prove his truth, God informs His apostle beforehand that a certain thing will take place in a certain part of the world. In brief, it is an eternal divine law that the advent of a Prophet is accompained by the descent on mankind of God's favours and blessings and His wrath and displeasure. The signs showing Gcd's wrath as I have

said, appear alike in places where the preachings of God's messenger have reached and where the guilt of the people consequent on their rejection of the same, has become established in the sight of God, as in places where they have not yet reached and where the people have not yet incurred any accountabilities in respect thereof. In either case, these signs constitute a testimony of heaven to the truth of His apostle whom, more often than not, He vouchsafes a foreknowledge of these events, a fact which all the more enhances their importance.

Signs Promised to the Promised Messiah

Now, in accordance with this same law of which mention has been made above, when about fifty years ago God raised His Prophet, the late Mirza Ghulam Ahmad of Qadian, as the Promised Messiah and Mahdi, for the regeneration of the nations of the earth, giving him the names of all the world's prominent prophets and apostles of bygone times, manifested in his favour both of these kinds of signs. blessed him and his followers in the most extraordinary manner, and has further promised that He will all kinds of spiritual and material blessings to descend on those who will accept him and faithfully follow his teachings; that He will so strengthen them that from a weak and slender sapling they will grow up into a gigantic tree, a tree whose roots will be firmly embedded in the soil below, while its branches will soar so high as to kiss the clouds above, towering over all other trees and so overshadowing them as to make them appear like small stunted growth beside it. But this tree is not an exotic growth: it is the self-same tree as was planted and nurtured by the Prophet of Islam thirteen hundred and fifty years ago. Despite all this, however, as has always been the case ever since the world began, a fact which has already been pointed out before, the Promised Messiah and Mahdi was also destined to be rejected by many, for God had informed him at the very beginning of his mission: "I will show the flash of my signs and I will exalt you most miraculously. A warner appeared in the world, but the world accepted him

not. God, however, will accept him and establish his truth with mighty signs." (Braheen-i-Ahmadiyya, Part IV.)

Particularity of Earthquakes in Latter Days

These mighty signs, these powerful onslaughts of Heaven, which were destined to take place in the time of the Promised Messiah, were to take diverse forms. The Holy Quran and other religious scriptures, however, point to the fact that they would visit the earth particularly in the form of earthquakes. In the New Testament, referring to his second coming towards the last days of the world Jesus says: "Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places" (Matth. 24:7). Similarly the Holy Quran says: "I swear by the angelic hosts who are charged with these matters, that a terrible shaking will come over the earth, and earthquake will earthquake until men will trêmble with fear, their eyes will be downcast and they durst not look up" (79:1). The Traditions also refer to earthquakes as occurring in large numbers in the last days of the world early revelations of the Promised Messiah also abound in references to earthquakes. For instance, one of the revelations, received as early as 1884, runs thus: "God shall His apostle of all the charges which they lay against him for he is an exalted servant of the Lord. Is not God sufficient unto His servant? The Lord shall appear on the mountain, making it into fragments: He shall destroy all the machinations of the disbelievers." (Braheen-i-Ahmadiyya, part IV, page 516.) Another revelation, given in the Braheen-i-Ahmadiyya, runs to this effect: "The time is at hand when the Lord shall appear on the mountain, making it into fragments, God shall bring this about by His omnipotence for the sake of His servant." (Braheen-i-Ahmadiyya, part IV, page 557)

The Terrible Easthquake of 1905

Then, as in the knowledge of God the time appointed for these earthquakes drew near, the revelations descending on the Promised Messiah grew more emphatic and more definite in

character. The first revelation of this nature is that which relates to the dreadful earthquake that occurred in the Northwest of India on April 4, 1905, laying in ruins the beautiful and prosperous valley of Kangra. In December, 1903, came the revelation: "An earthquake shock" (Alhakam 24th Dec, 1903.) Again on 1st June, 1904: "A terrible earthquake shall lay in ruins both permanent dwelling-houses temporary residences." (Al-Badr, 1904, No 20-21.) this revelation is given not only the general destruction that was to ensue from the impending catastrophe, but also the precise place that was to suffer the brunt of the shock. expression "permanent dwelling-houses and temporary residences" clearly shows that the calamity foretold was to levy its heaviest toll of destruction in a hill station, for it is there that people go temporarily during the heat of the summer. And Dharmsala and Palampur, which suffered most severely in the earthquake of 1905, are precisely the places of this. description. In this way God informed the Promised Messiah full fifteen months before-hand of the coming catastrophe when nobody could possibly conceive of it. Nor is this all. days after this, that is some ten months before the tragedy actually happened, in order to emphasize the devastation that was to result from it, the following revelation was received on June 8, 1904: "A terrible earthquake shall lay in ruins both permanent. dwelling-houses and temporary residences. But I shall protect you from all harm as well as those who live within the four walls of your house." (Alhakam, 1904, No. 19-20.) Here in addition to repeating the news of the previous prophecy, a definite immunity from every kind of harm is promised to the Promised Messiah and to his followers.

Then on the night between 26th and 27th February, 1905, the Promised Messiah saw in a vision frightful sufferings and devastation, and pitiful cryings and lamentations of people in agonies; then the revelation came: "Death on all sides." (Alhakam, Vol. 19, No. 10.) This revelation foretold that besides the loss to property, there would result also a heavy loss to life in the coming earthquake. It may here be contended that the wordings of the above prophecy, speaking of the

by death, may equally well be applied mortality by plague as in those days plague was raging in the country. But all doubt of this kind is removed by a latter revelation that came down on April 1, 1905, which runs to this effect: "We have postponed the sending down of the fires of hell for a brief period (Al-Badr, 1905, Vol. 1, No. .1) That is to say there would be no more outbreak of plague for some time to come in the land, and that the calamity foretold in the revelations would be of a different kind from the above scourge." Then finally, on April 3, that is only one day before the calamitous event actually occurred, the revelation came down: "Death stands at the door." (Al-Badr, 1905, Vol. 1, No 1.) This prophecy meant that the calamity was just going to take place. So on the following day, that is on April 4, 1905, the catastrophe burst forth. A fearful earthquake, which had no parallel in the whole history of India, wrought in the twinkling of an eye a frightful havoc in the affected As foretoled in the prophecy, it exacted its heaviest toll in the ill-fated Kangra valley, where the hill-stations of Dharmsala and Palampur were completely devastated loss of life and property was appalling. According to the Government communiques, hundreds of thousands of buildings were wrecked and about twenty thousand lives were lost (vide C & M. Gazette, January 17, 1934). But by the grace of God, as He had promised in advance in the prophecy, not a single Ahmadi lost his life.

Every fair-minded person will admit that this catastrophe was a most remarkable heavenly sign, and a glowing testimony to the truth of the Promised Messiah. God informed the Promised Messiah beforehand of the nature and character of the catastrophe, the place which it was to visit, the details of the destruction to be caused by it, the time of its occurrence and of the complete immunity of the Ahmadies from the devastation and loss to be wrought by it. And everything happend exactly as had been predicted in the divine revelation. But, as God Himself deplores in the Holy Quran, the attitude of the people in general towards God's messengers being always

one of mocking indifference and heedlessness, the above warning did not produce any very deep impression on men's minds. The disbelivers in God's Messiah and Mahdi still remained unconvinced and sceptical, and they still ridiculed him, even more so perhaps than before.

Prophecies about Future Earthquakes

So God decided to send down more and yet greater afflictions, so that men might take a warning and attend to the voice of His holy apostle. He revealed to the Promised Messiah that there would come yet more earthquakes in divers parts of the world, more dreadful and more devastating than anything that had hitherto been experienced by the world, some of which would resemble the Day of Judgment in their severity. On April 8, 1905, this revelation came down: "Yet another and fresh sign: there shall come an earthquake as terrible and devastating as doomsday. O ye men, fly for refuge. Truth, coming, shall put falsehood to rout." (Al-Inzar, April 8, 1905.) Again, on April 9 and 10: "We shall soon show a great sign in your favour: We shall destroy and level with the ground all their buildings." (Al-Badr, No. 2, 1905.) Again, on April 15: "I shall come to your help suddenly and without warning with my mighty hosts." (Al-Badr, No. 3, 1905.) This last revelation has been repeated quite a number of times. Then again, on the same 15th April, the Promised Messiah had this dream: "A great earthquake has occurred, which appeared to be more terrible than the last one." Then again, after three days, on the night of April 18, he had this dream: "A mighty earthquake has occurred, and the earth, rent and torn, is being blown into the air like cotton being carded." Then again, on the 23rd of the same month this revelation was received: "An earthquake has occurred, a most terrible earthquake." (Badr 1905, No. 4.) Again on May 23, 1905: "The earth has been overturned." (Badr 1905, No. 7.) On August 23: "The mountain toppled down and an earthquake followed. Do you know who I am? I am God, and I exalt whom I please, and disgrace whom I please." (Badr 1905, No. 21.) On September

13: "I shall destroy towns and cities and efface them from earth's surface even as men have effaced my name from their hearts." (Badr 1905, No. 24.) On March 14, 1906: " I shall show the flash of my signs five times. That is five earthquakes will be most prominent." (Badr 1966, No. 13.) On May 14. came the revelation: "Have you received the tidings of the earthquake? The time comes when a terrible shaking shall seize the earth and make it throw out all its contents. Then mer will ask wonderingly, 'What is the matter with the earth?" (Badr 1906, No. 20.) On August 12, 1906: "Rivers would flow in the courtyards of the houses and then there will follow earthquakes." (Badr 1906, No 33.) On March 19, 1907: "I have decided to give the earth a spell of earthquakes." On March 24:, "I will overturn millions of men," that is, this spell of earthquakes with which God would afflict the earth would spread devastation and death in the world and hundreds of thousands of lives would be lost. (Badr. 1907, No. 13.) Again, on May 12, 1907, this revelation was received: "Men shall weep with sorrow at the sight of these towns and cities." (Badr, 1907, No. 20.) Besides these, there are many other revelations and dreams of the Promised Messiah that speak of earthquakes. Some of these were to occur in his lifetime, and some after his death- Moreover, he had also had some prophetic visions wherein he Saw earthquakes actually happening. All these he has-described in his writings. One of these, as given in a poem is as follows:

"A devastation, wholly unparalleled in history, shall over-take towns and villages. In the twinkling of an eye all places where hitherto felicity and pleasure reigned shall be converted into scenes of desolation and mourning. Grand and magnificent places, fair and stately mansions shall suffer destruction and become dusty peaps of ruins, and countless lives shall be lost. Never naving seen anything like it in all your life before, you can form no conception of this frightful calamity. But I have seen it all in a vision, and the dreadful sight is still haunting my eyes unceasingly.—(Durr-i-Sameen.)

Again:

"All the world knows of the earthquakes that occurred some time ago in San Francisco and Formosa in accordance with my prophecies. But the earthquake which occurred in

Chile (South America) on August 16, 1906, was fully as terrible and as devastating as any the world has ever seen. It laid in ruins as many as fifteen towns, both small and Thousands lost their lives, while tens of Some homeless. ignorant thousands were rendered people may perhaps object that these earthquakes cannot form any proof of my truth as the Promised Messiah and Mahdi, since they have not occurred in the Punjab. But they must remember that as God is not only the Creator of the Punjab but of the whole world, so also His revelations relate to the whole world and not to any one country. Bear in mind that Almighty God has informed me of earthquikes in general. Know it for certain then, that as earthquakes have come in America, Europe and Asia in accordance with my former prophecies, more will yet occur in diverse places, some of which would be so severe that the destruction wrought by them would resemble the destruction of the Judgment Day. Death will make such havoc that streams of blood would flow. In fact, so great would be the destruction on the earth's surface as the world has not witnessed before. Many places shall be turned upside down and present such scene of destruction that one would think they had never been inhabited. Other calamities of a terrible nature from earth as well as heaven would come upon men, so that the wise men will be convinced of their extraordinariness. Then will men in great bewilderment begin to ask themselves what was going to happen. Many shall be saved and many shall be destroyed. The days are near, nay, they are at the door, when the world shall, see an unparalleled scene of devastation. Not only will great earthquakes come, but other calamities from heaven and earth will also visit the earth. All this will be brought about because men have forsaken God, and with all their hearts and all their souls they are bent upon the world. Had I not come, these calamities would also have been put off for a while, but with my appearance the secret designs of the wrath of God have been made manifest, for He says that 'punishment is not sent, until a Messenger is raised.' Those who repent shall be saved and those who show fear before the calamity comes shall be shown mercy. Do you think that you can be saved by your own plans. That cannot be. Do you think that severe earthquakes have come in distant places in America and your country will be safe, for I see that greater distress is in store for you. Thou, O Europe art not safe, nor thou O Asia! and ye that dwell in islands! No selfmade diety will assist you on that day. I see cities falling down and I find inhabited places in ruins. The Omnipotent God has kept silence for a long time while detestable deeds. were done in His sight, but now He will show His face with great awe. Let him who has ears hear that that time is not distant. I strove hard to gather men under the protection of

God, but it was necessary that the writing of Fate should have been fulfilled. I say to you truly that the turn of this country is drawing near. The days of Noah will be before your eyes and the scene of Lot's earth you will see with your own eyes. But God is slow in sending His wrath. Repent that mercy may be shown to you. He who forsakes God is a worm, not a man, and he who does not fear Him is dead, not living." (Haqiqatul Wahy, pp. 256-7.)

The terrible visitations of Heaven as described in the above prophetic passage are too clear to require any further comment. As stated in the prophecy, it was indeed foreordained that all these things should take place even as they had been foretold, and that divers parts of the world should suffer destruction through earthquakes, some of them being so disastrous as to remind one of the end of all things. Some of these earthquakes took place in the lifetime of God's Messiah and Mabdi such as those that occurred in north-west India, in West-Indies, in Formosa, in San Francisco, and in Chile, all of which were so extraordinary in their nature that the well-known daily English paper, The Pioneer of Allahbad, in its issue dated April 22, 1906, wrote thus in sheer amazement:

"It would be hard to parallel such havoc since the first century A D."

Again the Civil and Military Gazette of Lahore, in its issue of February 7, 1907, wrote thus:

The calamitous earthquake in Jamaica following exponent upon the prodigious chapter of similar catastrophies furnished by 1906 has set everybody thinking about the insecurity of the old earth's crust. What with volcanic eruptions and earthquakes the world is manifestly in a very unsatisfactory condition. An eminent seismologist, deeply impressed by the number of shocks he has had to register of late, calls it 'earth unrest.' This is a constation as the French say, but no explanation. What we should like very much to know—not that the know-ledge would help us much—is why the earth should be so restless. Although it would be difficult to apply bromide or other sedatives to the nerves of even a little planet like ours, a mere grain of sand in the universal system, it would be well to know what is going on beneath us, because this would give us a chance of preparing for the worst. The crust of this ancient earth, which is perhaps still too young for our security, is not

a re-assuring spectacle when we come to examine it. We see on all sides evidence of a frightful St. Vitus's dance in pre-historic times, and also of a tendency of things that happened in a remote past to come again. In the days when earth-quakes, of which any news was received, were few and volcanoes were all well-behaved except in very outlandish places, we flattered ourselves that the earth had become a very safe place of residence when ordinary precautions were taken. Now we know that it is extremely unsafe. If there were only a way of moving ourselves and chattels to a more stable planet, the rents on this one would go down with a run. It is unfortunate that we cannot change our longings."

In short, soon after God's revelation to the Promised Messiah regarding seismic shocks, earthquakes began, in his very lifetime, to afflict different parts of the world, some of them being extremely destructive in their effects; others equally severe have happened since his death, as those occurring in Italy, in Japan, and in China, while there are others that are still to come hereafter. But as to when they will exactly happen and how destructive they will be, God only knows.

Special Features of the Bihar Earthquake

But of all the earthquakes that have so far happened in fulfilment of the Promised Messiah's prophecies, the most disasterous and devastating in its effects is the one that has just occurred on the 15th of January last. It has wrought unparalleled havoc in Bihar and Orissa, in the Nepal State, and in parts of Bengal. The prophecies as well as the dreams the Promised Messiah • team with references to this earthquake, and they are as clear and unmistakable as are those that relate to the earthquake of 1905, occuring in North-west India. The former are, in fact, if possible, even more explicit, more specific, and contain more detailed description of the tragedy than do the latter, so much so, indeed, that it seems as if God's own unerring finger were pointing towards it. Among these numerous indications the following five points stand out clearly and "they deserve to be particularly noted:

1. The earthquake would be particularly devastating and destructive in its effects.

- 2. It would occur shortly after the assassination of Nadir Shah, the King of Afghanistan.
 - 3 It would occur in the spring season.
- 4. The part of the country chiefly affected by it would be the North-east of India.
- 5. It would occur in the lifetime of Mirza Bashir Ahmad, the writer of these lines, who would be the first to draw the attention of the public to the prophecy of the Promised Messiah regarding this calamity.

The Earthquake Characterized by Floods

The first great feature of this earthquake, according to the prophecies of the Promised Messiah, is that it would be marked by exceptional intensity and would spread terrible devastation in the affected area, and that it would be accompanied by great floods of water. As far as its destructive nature is concerned, it is described in all the prophecies quoted above. This earthquake forming as it does one of the series of the seismic shocks spoken of in the foregoing prophecies, this same description, regarding their destructiveness, is applicable to them all in common. But there is one prophetic vision of the Promised Messiah, speaking of the two-fold havoc to be caused by earthquake and floods, which refers exclusively to this earthquake. It runs:

"Awake! awake! you lazy ones, for this is no time for sleep; God's holy revelation has imparted a piece of news which has filled my heart with grief.

"A fearful earthquake, says the prophecy, will anon upheave and convulse the earth; The time is nigh at hand when terrible floods will deluge the land." (Annida, April 21, 1905.)

These prophetic lines, in the clearest possible terms foretell that in the near future a most terrible earthquake would come and work a great havoc in the affected area, and that, strange as it might seem, it would be accompanied by disasterous floods of water. Furthermore, the wordings of the prophecy

show that the earthquake would precede the floods. But this does not mean that the two would be separate calamities. Their mention with each other in the same prophecy clearly shows that, though coming one after the other, they would not be separated from each other by any very lengthy interval, and that they would both in fact form but a single calamity. And as everyone knows this is exactly what has happened in the earthquake that shook and convulsed Bihar and Orissa on the 15th of January last. First, there came the earthquake which shook the earth so terribly that buge fissures and cracks appeared in the ground. As a result of these openings, water gushed out with great force and inundated the land for miles and miles around, until the whole • countryside looked like one vast sea. . The well-known English daily of India, The Statesman, referring to this feature of the situation in its issue of January 18. says :

"When the earthquake came large fissures appeared in the ground and water spouted out everywhere and spread until the whole district is at least five feet under water."

Similarly, describing the effects of the earthquake, the daily Zamindar of Lahore, in its issue dated January 25, writes:

"In many places the ground has cracked and yawned open with the result that large springs of water gushing out of the earth have inundated the whole landscape. The entire town is under water and presents the appearance of a vast surging sea."

In addition to the waters gushing out of the earth, soon after the earthquake torrential rains fell, so that the earthquake, the deluges of the earth, and the deluges of the heaven, all three combined their forces and presented a terrible spectacle of God's vengeance. Once again the words of the Promised Messiah's prophecy that "in the courtyards of the houses shall run rivers of water and then shall follow earthquakes" (Haqiqat-nl-Wahy page 364) have met with a literal fulfilment.

Explaining the above prophecy in the Hagigatul Wahy, the Promised Messiah writes: "God had revealed to me that heavy rains would fall, causing the houses to be gutted with water. Then, earthquakes will follow." This prophecy, as I have already said, has met with complete fulfilment in the case of this devastating earthquake of the 15th of January last. Every one knows that towards the end of the last rainy season unusually heavy rains fell which caused serious floods in many parts of the country, including the Rohtak district, in the Punjab, the valley of the Gomty river, parts of the U. P., Midnapur, Bihar and Orissa. That Bihar heavily suffered from floods towards the end of 1933 is a well-known fact. Close upon the heels of these floods came this new and wholly unexperted calamity of the earthquake as a result of which huge chasms and fissures appeared in the ground, releasing the pent-up furies of the subterranean waters of the earth. These waters, reinforced by the deluges of the skies, became powerful allies of the earthquake, and the three of them together scourged the whole striken area in the most frightful manner.

Details of Devastation

As to the loss of life and property, caused by this earthquake it is a heart-rending and soul-harrowing tale of death and destruction. It is not yet possible to tell accurately total number of the lives lost. The Government has tried to give certain figures from time to time but all these afterwards proved to be wrong. In reality, no exact figures at all can be given. Where whole towns and villages have been wiped out of existence, where thousands and thousands of houses buildings have totally collapsed, including the houses of the middle classes, the mud-huts of the poor, the grand and stately edifices and spacious bungalows of the rich, the Government buildings, large factories and workshops, busy marketplaces, and whole rows of shops, and all being converted into dusty, heaps of ruins, with the dead and putrifying bodies of the unfortunate inmates lying inextricably buried beneath the debris, how can one tell correctly as to how many lives have been lost?

The whole affected area presents a spectacle of utter death and annihilation. Monghyr, Darbhanga, Muzaffarpur, Motihari, Khatmandu, and many other places of lesser note have, were, disappeared from the map. remains presents a woeful spectacle of desolation and ruin. It was a strange earthquake. At first the tremors passed lengthsurface of the earth, then all of the wise across sudden the whole earth seemed to have been gripped by a terrible rotatory motion, as if a colossal mill, located somewhere in the interior of the earth, had been set spinning at a mad pace by some furious giant hand It was as if the armies of God's angels had come down and were pulverizing everything into powder.

Great as was the loss of life and property caused by the earthquake of 1905, it was nothing as compared with that which has resulted from the present cataclysm. The whole striken area in this case, being comprised of a fertile and well populated region, the loss of life and property is necessarily very high. At the lowest computation, millions and millions of rupees worth of property has deen destroyed. It is on account of this heavy loss that here in India, besides many of the Indian leaders of note, His Excellency the Viceroy, the Governors of the different provinces, the Rulers of the Indian States and the general public; and outside of India, His Majesty the King, the . Secretary of State for India, the Lord Mayor of London, and the Presidents and Ministers of several foreign countries, and many other prominent persons have opened relief funds for the earthquake victims, and have themselves made generous contributions in this connection.

In short it was an unparalleled calamity The loss of life and the damage to property which it has caused are incalculably heavy. Every estimate that has so far been attempted as to the loss sustained by the affected area as a whole falls far short of the actual reality. In order to give the reader an idea of this catastrophe and of the extent of the devastation it has wrought, I give below some extracts from the press, taken from the papers of all communities and religions in the country.

The Aljamiat of Delhi, dated January 24, 1934, writes:

"According to the reports so far received, of all the places within the affected area the heaviest loss of life and property has been suffered by the towns and cities of the Bihar province, including chiefly Patna, Muzaffarpur, Darbhanga, Lahria, Sarai, Monghyr, Jamalpur, Gaya, Batia, Tirhut, Porina, Posa, Samastipur, Saran, Champaren, Motihari, Sahibganj, Sitamarhi, Chapra, Janaitpur, Hajipur, Deghi, Ara, and many other lesser towns and villages. As regards Monghyr, Darbhanga and Muzaffarpur, they have been completely destroyed. In Monghyr, only four houses remain standing. In Patna, no building has been found which has not been destroyed either wholly or in part. In the former town, thousands of dead bodies have been extricated from beneath the debris, while thousands more are still lying beneath the heaps of bricks and mortar and the iron girders.

In the towns and in the Country, the earth cracked and large fissures and rents appeared in the ground out of which large streams of subterranean waters gushed out. places chasms of hundreds of feet in diameter appeared through which for hours together large jets of boiling water shot up to the height of twenty feet, and more into the air. This caused such heavy floods all over the surrounding area that even those places which had always hitherto been marked by scarcity of water throughout the year, became seven feet deep lakes of water. Near Patna, the waters of the Ganges completely disappeared for five minutes, leaving its bed dry. At the end of five minutes the river became suddenly flooded with water and began to flow with great force. From the deep ravines, sulphur and sand discharged in large quantities. The crops have been completely destroyed, and whole villages have become submerged under water. Outbreaks of fire also wrought great destruction. In Monghyr and in Muzaffarpur, thousands of dead bodies of those who had perished were, irrespective of caste or creed, thrown into the Ganges. Those who have survived the disaster have been rendered homeless and destitute and are in the most pitiable condition imaginable."

The Statesman, Delhi, in its issue of 20th January, writes:

"Ihe Maharaja of Darbhanga's Palace is reduced to an unrecognisable heap."

The Civil & Military Gazette of Lahore, in its issue of February 9, writes:

"The tower and several walls of Anandbagh palace have collapsed, and the remaining walls damaged; Nurgawana

palace and Motimahal palace, are in ruins; Rajnagar, on which the late Maharaja spent a crore of rupees, is a deserted village, wrecked and ruined. Such is the fate of the Darbhanga palaces as a result of the recent carthquake as described in a Darbhanga communique. The Maharaja of Darbhanga's total loss is roughly estimated at Rs. 5 crores."

The Searchlight of Patna, in its issue dated the 29th of January, writes:

"On the 15th of January, simultaneously with the earthquake, fire discharged through the holes caused in the ground, and destroyed both of the villages of Akdharm and Nathu."

In its issue of January 18, the Haqiqat of Lucknow writes:

"A terrible destruction has overtaken Khatmandu which no words can describe. The Amarathoi Hill, in the range of mountains that run from Ramnagar to Khatmandu, has cleft from top to bottom, as a result of which a strange hole has appeared in it. At the bottom of this opening, a spring of boiling and whirling water has suddenly appeared. From this spring, a strange kind of dangerous vapours are rising up, so dangerous that no one can go near them.

"Three of the royal palaces, which were such marvels of architectural beauty that even European engineers were struck with wonder to see them, have been destroyed. What is still more deplorable, a huge fissure has appeared in the road going thither which has put a stop to all communications for the time being. It is feared that it will take some days before communications can be restored. Though much devastation has been caused in the Nepal State, and many thousands of lives have been lost, the most marvellous thing that has resulted from this catastrophe is that many springs that were perennially bubbling with water have now completely disappeared.

"Kolahmandi, Nepalganj, and Bhaknathori also all present a mournful sight of devastation and ruin. All bazars have collapsed and a deep sepulchral silence and frightful desolation reign. Nepalganj, which contained rich sodewns of merchandise, has suffered particularly heavily, all its stores having been destroyed. Its loss in property runs into lakhs of rupees.

"The mountaneous parts of the country have suffered most heavily. To say nothing of human beings, even the beasts of the jungle seem to have become shocked out of their senses, so that, instead of running away from human beings, they now run towards them." The daily Milap of Lahore, in its issue dated February 1, writes:

"In the Nepal valley almost all the houses and buildings have collapsed. In Khatmandu, in many places in the plains and in the mountains deep fissures have appeared. Two daughters of the Maharajah, his grand-daughter, his cousin, with his wife and two children, have died."

According to the Civil and Military Gazette, dated the 9th February, the traffic manager of the Bengal Railway says:

"It is not easy to realise the full significance of a complete paralysis of communications—roads gone, railways gone, telegraph gone, vast areas of country flooded and practically impassable; in the immediate panic striken vicinity only chaos and despair, and beyond only silence and a great fear."

The Daily Zamindar of Lahore, in its issue of January 25, writes:

"The dreadful havoc which the earthquake of the 15th January has wrought in different, parts of the Bihar province has no parallel whatever in all the history of India.

In this unfortunate province, so far besides men, thousands of women and children have perished. Crores of rupees worth property has suffered destruction and become dust with dust. Valuable household furnitures, which had taken generations to acquire and collect together, and many other treasured possessions and family heirlooms of these people, now lie destroyed and buried beneath tons and tons of debris. Whole towns and cities have become levelled with the ground and turned into mounds of ruins; large tracts of the country have become converted into deserts and waste lands. No foodstuffs and no eatables of any kind are to be had for miles and miles around, nor have the luckless people a shred of clothing left on their backs to protect their nude and shivering bodies from the inclemencies of the wheather."

The daily Pratab of Lakore, in its issue of January 26, writes:

"Reports coming from Bihar and Orissa are full of harrowing tales. According to the people who have escaped

with their lives and fled from the striken area and come over to Allahbad, the damage caused to property in the towns of Monghyr, Muzaffarpur, Chopra, Sitamuri, and Darbhanga amounts to something like twenty crores of rupees. As to the loss of life, no fewer than twenty thousand lives have been lost in Monghyr alone. On 22nd Jinuary alone, under Government arrangements, as many as three thousand dead bodies were burned up. In all the above towns, all the bazaars have been so completely destroyed that not a trace of them is to be found. The towns are choked with corpses and with torn limbs of dead bodies, all giving out such a terrible stench that it is no longer possible to stay there."

The special correspondent of the Amritabazar Patrika writes from Monghyr, "In the affected area nearly one hundred thousand head of cattle have perished A commercial traveller who has just come from Muzaffarpur and was present there at the time of the earthquake, reports that during the shock torn human limbs, such as heads, legs, arms, hands and feet, rained down in scores from the roofs and upper storeys of the surrounding houses The lamentations and groans of the victims were so frightful to hear that he was unnerved with fear He saw men leaping down from the windows of upper storeys but, before they could reach the ground, the walls of the houses collapsed and they were buried beneath the heaps of debris The terrible rainfall of the torn and mutilated human limbs continued. Near Gaya, there was a small river, named Phalgar, which has completely disappeared, its place having been occupied by large dunes of sands. No one knows where the river has gone. On the other hand, there were several other streams in the neighbourhood, whose beds were always dry in this season of the year. They are now full of water!"

• The Inqilab, 2nd February, publishes an account given by an eyewitness of the tragedy in Monghyr:

"At precisely five minutes past two in the afternoon, as I was going along the bazaar, I heard a curious noise as of a mammoth aeroplane approaching After a few seconds, a queer sort of tremors and tremblings passed through my body, and then the earth rocked twice violently sideways, first to the

right and then to the left Then it seemed as if, adjusted on a huge lathe, the whole earth had been set whirling round and round by some invisible giant hand... I lost my senses; and when at last, after about half an hour, I regained conciousness a strange sight met my eyes: as far as eye could see, all was ruins and desolation. It seemed to me as if I were no longer in Monghyr... The city was so much changed that I could no longer find out my own house, so I sat down on a mound and passed the whole night there. When day broke, I found that the whole city had been reduced to a vast heap of ruins!"

The Honourable Syed Abdul Aziz, Education Minister of Bihar, says:

"At one place, a stream full of water was flowing. The ground clove open and swallowed up the whole stream, leaving its bed absolutely dry. A motor lorry, containing some passengers, was proceeding. The earthquake came, and the lorry stopped and the passengers got out of it. Then a great chasm formed in the ground, and the lorry disappeared into this yawning hole. With the lorry in its belly the earth reclosed, so that no trace either of the vehicle or of the hole was left." (Inqilab February 2).

The Son-in-law of the Maharajah of Monghyr says:

"The city of Monghyr, once so fine and so beautiful, now presents an awful spectacle. Except for the mounds of the ruins of the shops, nothing remains of it. While the exact number of these who have been killed in this catastrophe is not known, the general estimate that has so far been made places the number of the dead at 25,000. In the Municipal registers, so far, 12,000 names of those who have lost their lives have been recorded. Flocks of vultures and crows are to be seen busy tearing and feeding on the dead bodies. The whole town has become converted into one vast grave-yard which strikes terror into the heart of the beholder. I have no words in which to describe all that my eyes have seen "—(Haqiqat, Lucknow, January 1931).

In the issue of the Milap; dated January 13, 1934, the Editor of that paper writes:

"The havoc wrought by the earthquake in the affected area is so great that not only one cannot describe it in

words, but even history can offer no parallel to it. What has happened makes a heart-rending tale......There was such an inundation of water that the Muslims there thought that the Flood of Noah had come. Those who were possessed of millions are camping in the open with no better roofs over their heads t an sheets of cloth or blankets draped over bamboo poles."

Again:

"After an interval of twenty eight years India has again experienced a most terrible earthquake." The earthquake of \$\,905\$ had devastated the Kangra valley, while this present cataclysm has laid in ruins the province of Bihar and Orissa and the Nepal State. While the earthquake lasted, the houses uprooted from their very foundations, jumped into the air several feet high, and the waters of the wells shot up in long jets into the air, bringing with them such immense quantities of sand that a thick layer of it, which is several feet deep, has settled over the soil for miles around.

"The toll levied by death is frightful. Parents have lost their children and the children have lost their parents. In many instances, among the ruins of the fallen houses, small children were seen looking about for their lost parents. They would slightly raise this brick and then that and peep under it, as if they expected their parents to come out from beneath it and take them foully in their arms. But death had laid its relentless hand on everything. Every time when, in the process of digging, a dead body came out such heart-rending cries and shrieks on the part of those bereaved would fill the air that profoundly touched one's heart and drew tears from one's eyes "—(The Milap, January 25).

Again:

"Those fields which, until the afternoon of the fateful 15th of January, were excellent for the cultivation of rice have now suddenly become transformed into deserts of sand, and it is highly improbable if they can ever be restored to their original condition of fertility. Now the problem is how are these poor cultivators, who entirely depended on these fields for their subsistence, to be helped, so that they may be able to earn their livelihood and start life anew. The misfortune of the town-folks who have suffered a shipwreck from the earthquake is indeed great, but the disaster of the poor tiller of the soil is even greater. He is left perfectly resourceless. At present over a lakh of acres of land is standing with sugarcane, but there are no mills to crush it,"—(The Milap, February 3).

Again the Editor of the same paper writes:

"After touring for three days through the striken area, I can say from personal knowledge that the disaster that has befallen is incalculably greater than the reports of it so far appearing in the press would seem to indicate. What I have seen with my eyes is more than what I can describe in words. What a disaster! what a calamity! what a misfortune! In the twinkling of an eye a vast area, about two hundred miles long and a hundred miles broad, has been laid in ruins. Thousands of years old civilizations and centuries old valuable monuments and precious relics have been wiped out of existence. Happy homes, pround and stately palaces that used to be full of the bustle of life and were wont to resound with the merry laughter of children, have all become converted into dusty heaps of ruins over which clouds of vultures and crows are hovering.

"Railway lines have become wrecked; motor roads have broken up and become pitted with large holes and yawning chasms; the fields of the husbandmes, have turned into bogs; about a thousand of the villages have become entirely cut off from all supply of water. During the earthquake most of the wells in the affected area became transformed into so many craters of volcanoes out of which quantities of sand and a kind of black mud discharged. At many places the ground has ripped open and huge chasms have formed into which cattle have fallen and been killed.

earthquake has wreaked its greatest fury on Monghyr, an old town founded by Raja Kiran, with narrow streets and narrow bazaars and with houses three or four storeys high. On the day when the catastrophe happened, numbers of men and women from the neighbouring villages had come to the town to make their purchases for the coming Eid festival, while the Hindus were busily making their preparations for the Basant festival. Suddenly a dreadful noise was heard which seemed to be proceeding from the interior of the earth, and which grew louder and louder until it seemed as if it would pierce and split the very drums of the ears.. Then a violent trembling siezed the earth and the houses began to rock back and forth drunkenly. Soon loud crashing noises filled the air followed by thick clouds of dust. Every one stood transfixed with horror, unable to help either his neighbour or himself. After a few minutes, when the whirlwind had passed away and the situation had eased up a little, those who survived the shock looked round to find that fall Monghyr had been reduced to ruins, and heard on all sides loud shriecks and moaning noises coming from under the debris of the fallen houses. These were the wailings of the

victims who had been entrapped in the falling houses. In a few minutes, like the internal noises of earthquake, these pitiful agonised lamentations ceased, for by this time the unfortunate victims had either been crushed to death or had passed off into unconsciousness.

"Then the digging operations comemned. All the victims whose dead bodies were dug out were found to be in the same attitude, the same posture, in which they happened to be at the moment when death had overtaken them. Thus the cyclist who was going along the bazaar was found sitting on his cycle, the mother was found giving bath to her baby with another baby holding in her lap, the shopkeeper was found holding his scales in his hand in the act of weighing something, while his customer stood before him—all now still in death.

"In all Northern Bihar, next to Monghyr, Muzaffarpur has suffered most heavily. It had a population of about 52,000 souls. In all the town only about a dozen of the houses remain standing. But these, too, have been badly damaged So far, about three thousand corpses have been extricated from the debris. The process of digging still continues.

"Many people have related that at first a mild vibration was felt, and then, following it, a great noise was heard coming from the interior of the earth, which seemed to resemble the whirring noise of an aeroplane. The noise waxed louder and louder, and then there were deafening detonations like the explosions of bombs. Then, on every side, the houses began to collapse with crashing noises accompanied by the most piteous lamentations of the sufferers who had become entrapped under the falling houses. Under the shops and the houses, as also in the roadways, the ground clove open, as a result of which water gushed out of the earth, accompanied with immense quantities of sand. Similar holes also appeared in the rural areas, where in some cases, the water shot up into the air to a height of from five to seven feet.

"In Jangpur, although full seven days have elapsed since the catastrophe occurred, people are still going about in boats in the streets and bazaars. The same is the case of Sitamarhi, and of Motihari which are equally waterlogged. Strange changes have taken place. All is water where all was land before; rich people, whose coffers were full of gold and, who lived in palatial houses, are now reduced to want and compelled to pass their nights wrapped in coarse, old, and ragged sack-cloth. Many families have become totally extinct." (The Milap, January 28).

Again the same paper in its issue of January 26, gives the following account as related by an eye-witness:

"In the space of two or three minutes all was dark from the clouds of dust from the falling houses, so that nothing could be seen. The earth rocked, shook, trembled, and huge chasms and fissures were constantly appearing in the ground on all sides, as if some invisible hand were clipping it with a huge pair of scissors. Out of these holes and fissures, large springs of water came gushing out and deluged the whole countryside. The houses came down with deafening noises, and those who had not already been killed, ran hither and thither like mad men, trying to save their lives. But there was nowhere to go to. All was water, and everywhere the ground kept yawning open, and more and yet more water poured out from the interiors of the earth.

"It seemed as if the world were coming to an end. The whole city lay in ruins. The roads had been torn and rent and all marked by large pits and cavernous holes. Whole families had become wiped out. Those who until to-day had been rolling in riches have now become reduced to utter penury "(The Milap, January 26).

The Zamindar, dated February 3, writes:

"Since last evening, Monghyr has been experiencing heavy rains. This has greatly added to the miseries of the inhabitants of this ill-starred city. They are at present in sore straits. They have neither any clothing of ordinary wear nor any coverlets or blankets for use at night. In view of this state of things, some of the people have been heard to say: "Why did we not die too?" Death is far preferable to a life of this kind. O God, give us death."

The Milap, dated January 31, writes:

"Since last night, deluges of rain have been falling in Muzaffarpur and Patna. Thousands of people, who have been lying by the road side overnight, are soaked to the skin and are shivering with cold. The sky continues to be overcast and lowering and there seem yet no signs of the rain stopping."

The Prakash of Lahore, dated January 28, writes:

"This earthquake is entirely unparalleled in the history of India. Clearly, it was a visitation of Heaven rather than an earthquake."

The Ahl-i-Hadis of Amritsar, in its issue of February 9, 1934, writes:

"Of truth, had our Holy Prophet, (may peace and countless blessings of God be upon him!), not been the last of the world's Prophets, and had it been possible under the Islamic Law, for another Prophet to appear in our times, the terrible earthquake of Bihar would have, in the new book revealed upon him, been mentioned among great divine visitations, such as those which overtook the people of Ad, of Samud, and the Pharaoh and his people."

In the course of his statement in the Legislative Assembly on the earthquake disaster, Sir Harry Haig, Home Member to the Government of India, said:

- "No estimate can be framed of the total cost of replacement of or repairs to these buildings but the Governor has stated that in one town alone Government buildings of the value of Rs. 30 lakhs are said to be in ruins. There is also a very severe damage done to the railways and in particular to the E. I. R. settlement and the workshops at Jamalpur. The expenditure necessary to repair the damage at Jamalpur is estimated at not less than Rs. 50 lakhs.
 - "Local bodies (District Boards and Municipalities) have also suffered heavy loss, owing to destruction of dispensaries, hospitals and schools, as well as owing to damage done to roads and bridges."
 - "Of the total damage caused to private property in towns it is impossible to give an estimate, but, as I have stated before, the total destruction of houses in Monghyr and in three chief towns of North Bihar is very heavy.
 - "It is also not possible to give even an approximate estimate of the damage to agricultural lands. In some places grey mud and sand has erupted and to what extent this will affect the future fertility of the land cannot at present be estimated, nor is it possible to give an estimate of the damage to standing crops which is more serious in view of the fact

that in much of the affected area the paddy crop has been destroyed by floods.

"The most serious blow to cultivation at the moment probably arises from the destruction of sugar factories. As His Excellency the Governor pointed out, the three districts affected contain about 200,000 acres of sugarcane, producing two and a quarter million tons of cane. At least half the mills which deal with cane have been put out of action. This creates a serious problem for the cultivators." (The Civil & Military Gazette, Lahore, January 26.)

In the course of his appeal for the Viceroy's Earthquake Relief Fund, the Governor of Bihar said ":

"It will convey some idea of the extent of the area affected by the earthquake if I say that the area of greatest destruction is as large as the whole of Scotland and supports five times its population and does not include those parts of Bihar lying to the south of the Ganges, where loss of life and damage to property was on a lesser scale.

"In the towns of North Bihar there is probably not one masonry house which is altogether undamaged, while thousands of houses are completely destroyed, with not a wall standing. In one congested bazaar of Monghyr the ruin was so complete that for days it was not possible to see where lines of streets had been amid areas of destroyed houses.

"Some thousands of lives have been lost and those thousands might well have been tens of thousands if the shock had been at night instead of at mid-day. The urban population affected is not less than half a million souls, some of the towns having a population of from 50,000 to 60,000 while altogether there were 12 towns, with between 10,000 and 60,000 inhabitants that have been wrecked.

"Soldiers, who have flown over Bihar, liken it to a battlefield in the destruction of land. Over a large area ryots have
had the rlands spoiled by fountains of water which poured out
from the fissures and gushers and spread over fields sand to a
depth, varying from a few inches to three feet or even more
.....The full extent of this damage to some of the most fertile
territory of India will not be known for a long time, but in the
part which has been visited by the Director of Agriculture and
the Director of Industries their estimate is that over an area
of 2,000 squaremiles near Mazaffarpur and Darbhanga one-half
of the land has been affected in this way and in one-sixth
deposit of sand is very deep. Air reconnaissance has shown

that this damage is also found in fields of North Bhagalpur and in Purnea District and is not confined to the part already inspected.

"Over the whole of Northern Bihar communications have been shattered. Roads and railways are damaged.

"There is a further danger which at the present time is not calculable. It is known that the earthquake has at many places changed the level of the country. Roads are found to be now reduced to the level of the surrounding country, old waterways are not functioning and streams have changed their courses" (The Civil and Military Gazette, Lahore, January 26).

Lord Reading, who in the course of his speech showed evident emotion, described the catastrophe as the most appalling earthquake that had ever visited India and said that it was almost impossible really to picture for the people of Britain what had happened

Now, do not all these accounts contained in the above extracts clearly prove this Bihar earthquake to have been one of the world's biggest calamities of which history has preserved any record? Has it not happened in its minutest details quite in conformity with the description of it as contained in the prophecies of the Promised Messiah which he had announced to the world and published in his writings full twenty-eight years ago? Does it not bear witness to God's omnipotence as well as to the truth of His holy Messenger whom He raised for the regeneration of mankind in these days? O wise men, ponder over these things and pay heed to God's warnings.

The Earthquake was to happen shortly after Nadir Shah's death

Another characteristic feature of this earthquake is, as has been stated before, that God's revelation had laid it down that it would happen shortly after the assassination of King Nadir Shah of Afghanistan God's revelation to His Messiah and Mahdi, received on May 3, 1905, reads "Ah! where is Nadir Shah gone?" (Badr, 1905, No. 4) This prophecy, as His Holiness the

Khalifatul Masih, the Holy Head of the Ahmadiyya Community, in the course of a remarkably lucid article devoted exclusively to the subject of this prophecy, published just recently in a tract form and widely circulated throughout the world, has explained it in its relation to other revelations of the Promised Messiah, foretold that King Nadir Shah would come to an untimely end. This prophecy met with a remarkable fulfilment on November 8, 1933, when the Afghan King was suddenly assassinated by a young man and the whole of Afghanistan was plunged into mourning Now as the revelations relating to this earthquake were received after the revelation concerning the Afghan King's death, it clearly follows that it was to take place subsequent to that event The first revelation to come after the 3rd of May, 1905, relating to the earthquake in question, runs as follows: "Again, with the coming of Spring God's revelation will be fulfilled (Badr, 1905, No. 6)" This revelation was received on the 9th of May, that is, six days after the prophecy which predicted the death of the King of the Afghans. That this revelation relates to some earthquake is proved by the following comment of the Promised Messiah, which he made regarding it;

"The last earthquake having occurred in the spring season, God in this revelation informs me that this second earthquake will also happen about the same time of the year" Alwasiyyat, (Edition 1905 p. 14).

Then again on the same day this second revelation was received: "They ask if this news regarding an earthquake is really true. Tell them 'By God it shall happen even as God's word foretells." (Badr, 1905, No. 6). Then again, next day, on the 10th May, 1905: 'Will this divine visitation really materialise'? If so, what will its extent be?" This revelation also, beyond all doubt, relates to an earthquake; and it was for this reason that after the Promised Messiah had announced it to the world, many of his opponents often inquired of him as to whether this earthquake prophecied by him was really going to take place, and wanted to know the details of the coming event and some distinctive marks by which it would be

characterized (vide Epilogue to Brahin-i-Ahmadiyya, Part V, pp. 90 and 91). Then on May, 22, this revelation was received: "We have fulfilled your dream, and this is how We always reward Our righteous servants." (Badr, 1905, No. 7.) This revelation as the Promised Messiah has described, relates to an earthquake. Says he:

"In connection with my prophecy regarding an earth-quake, I have received to-day at five o'clock in the morning this fresh revelation," that is, the revelation that has just been quoted above (Badar, Vol. 5, No. 7).

Then on May, 23, 1905: "The earth shall be turned upside down Of a sudden shall I come with my armies to establish your truth,"

All these prophecies relate to the promised earthquake and are closely connected one with the other like so many links of a chain; then all together they stand in an equally close relationship with the prophecy "Ah! where is Madir Shah gone?" This shows that it was foreordained that the assassination of Nadir Shah and this catastrophic earthquake will follow A *careful consideration one another. of all the facts of the case cannot fail to convince any fair-minded person that such widely dissimilar events, having no manner of connection at all one with the other, and transpiring in places so far-flung from each other, could not have happened exactly as they had been foretold eight and twenty years ago, unless the knowledge regarding them had proceeded from a divine source. No mortal eye, as divorced from the foreknowledge which is given by God to His holy Messengers alone, can see and lay bare lies in the future These predictions "did not a guess, nor the connection between the proceed from events mentioned in them was adventitious It was God Who had informed the Promised Messiah beforehand regarding these events, and it was His eternal will that had interconnected them in the sequence of time in which they have both come off.

The Earthquake was Decreed to Occur in Spring

The third characteristic feature of this earthquake as mentioned in the prophecies of the Promised Messiah is that it

was to happen some time in Spring In this regard the following prophecy, which has already been quoted before, should be noted: "Again, with the coming of the Spring, God's Word will be fulfilled" Explaining this prophecy, the Promised Messiah writes:

"Since the last earthquake which occurred on April 4, 1905, came in the spring season, God's revelation informs me that this second earthquake will also take place in the same season. Spring, properly speaking, begins towards the end of Jan., when leaves begin to appear on trees, and lasts up to the end of May. Therefore, the period of danger begins with the month of January. I cannot, however, say with any degree of definiteness whether the earthquake spoken of in the revelation will occur during the spring that follows this present cold weather or in the course of some future spring season. But whenever it takes place one thing is absolutely certain, namely, that it must happen within the period specified in the revelation." (Alwäsiyyat page 14).

Now mark in what clear terms the Promised Messiah has explained that the earthquake foretold by the revelation would take place in the spring season. He has further cleared the point as to the particular year in whose spring the earthquake would fall. He says that the earthquake might occur in the spring season of any year. But yet, as I have explained before, the prophecy did, in a way, contain a clear specification of the particular spring that was meant: the earthquake prophecied in God's revelation was to happen in the spring season immediately following the assassination of Nadir Shah. Now every unprejudiced person will admit that the recent Bihar earthquake, which occurred on the 15th of January last exactly in the beginning of the spring season, has in the most wonderful manner fulfilled the prophecy of the Promised Messiah.

There is another point that deserves to be noted. The tragedy of the Bihar earthquake was enacted in mid-January, while the Promised Messiah, in the passage reproduced above places the commencement of the spring season towards the end of January. But it must be borne in mind the Promised Messiah speaks from the point of view of the Punjab seasons, where the winter is longer and is marked by a greater intensity of

cold than it is in the eastern or the southern parts of the country. Bihar lies in North-east India where winter is milder and of a shorter duration, and consequently, the spring season there sets in earlier. Hence the words of the prophecy are perfectly true and the catastrophe did happen in spring. What is more, the Promised Messiah himself practically makes the whole of the month of January as falling within the spring season when he says that "the period of danger begins with the month of January. (Alwasiyyat, page 14).

There is yet another factor which adds to the singularity and wonderfulness of this prophecy. It is this. On February, 28, 1906, a few days after this revelation had been received, a mild earthquake shock was experienced. As this shock had also occurred in .the spring season •and the prophecy could be applied to it, the Promised Messiah announced the prophecy as At this, God sent down this revelation: having been fulfilled "The earthquake is to come," (vide a hand-bill regarding earthquake, dated March 1, 1906). On this revelation the Promised Messiah made this comment: "The earthquake that occurred on the 28th of February last must not be regarded as being the earthquake which has been prophecied in God's revelation. This severe catastrophe is yet to come" Then he goes on to say, "This interpretation which I have put on the revelation in question is not from myself. It is God who has inspired it in my mind," (vide Badr, Vol. II, No. 2, and a hand-bill regarding earthquake, March, 1906). In short, this Bihar earthquake, occurring as it has done exactly in the beginning of spring, when in Bengal and Bihar the trees were just putting forth their new and tender leaves, and following as it has done the assassination of King Nadir Shah of Afghanistan, has fulfilled the prophecy of the Promised Messiah in a most wonderful way. Will the sincere truth seeker ponder over this wonderful testimony of God to the truth of His Messiah and Mahdi and accept him?

North-east India as the Scene of Earthquake in God's • Revelation

The fourth characteristic feature of this earthquake as laid down in God's revelation is that it was to occur in the Northeastern part of India. In this connection the following dream of the Promised Messiah, which was published all twenty-eight years ago, on April 20, 1907, should be noted: "I saw in dream Bashir Ahmed [that is myself, the writer of these lines] standing who, pointing with his finger towards the North-east, said, 'The earthquake has gone in this direction," (vide Badr.—Vol II, No 18)

This makes the point as clear as day-light. The words of the dream evidently mean that the next severe earthquake to occur in this country, after that of 1905, occurring in the Northwest of India, would take place in the North-eastern part of the country. The expression "has gone" denotes a contrast of directions and means that whereas the last earthquake occurred in the North-west of India" the next would come in the opposite part of the country, namely, the North-east of India. In ther words, it implies a change of scene of the catastrophe.

In regard to this characteristic mark, too, this Bihar earthquake has literally fulfilled the prophecy of the Promised Messiah. Every one, who has even the rudimentary knowledge of the geography of the country, knows that the valley of Kangra, which was destroyed by the earthquake of 1905, is situated in the North-west of India, while Bihar, and Orissa and the Nepal State where this earthquake, occurring on the 15th of January last, wrought its greatest destruction, lie in the North-east of India. Although in itself it is too patent affact to need any proof, yet for the sake of being exact I give below a few extracts from the press in proof of this point.

"The newspaper reports suggesting Assam as the centre of the earthquake on January 15 appear to have originated from the fact that the majority of earthquake shocks felt locally in North-east India during the last few decades had their seat of activity in Assam The instrumental observations fix the centre of the earthquake near latitude 26' North and longitude 85! East (Civil & Military Gazette, January 23, 1934).

- The Statesman, dated January 24, says:

"On the basis of a very long experience we are convinced that the epicentre of the earthquake of North-east India is in Assam."

The Sarfraz of Lucknow, dated January 21, says:

"The epicentre of the earthquake of 1905 lay in the valley of Kangra, North-west India...... The epicentre of this present earthquake of 1934 is generally believed to lie in North-east India."

In short, the prophecy of the Promised Messiah that the future great earthquake in India would occur in the North-east of the country has met with so complete a fulfilment that no one who has eyes to see, ears to hear and even a modicum of commonsense can deny it.

Fifth Distinctive Feature

distinctive feature of this earthquake is that it was to occur in the lifetime of Mirza Bashir Ahmed (that is, myself) who was to be the first to draw the attention of the people to the prophecy of the Promised Messiah regarding it. This fact is proved by the dream of the Promised Messiah, which has already been quoted, wherein he saw me pointing towards the North-east and then heard me say: "The earthquake has gone in this direction." This part of the prophecy has been equally fulfilled. Life is an uncertain thing, and death has no appointed time to come. One may die at any moment. No one can guarantee about himself or about any other person that he will live to see such and such event happen. It was clearly the All-Knowing and All-Seeing God who twenty-seven years ago informed His Messiah and Mahdi that in the Northeast of India a terrible earthquake would occur in the lifetime of his son. Mirza Bashir Ahmed, and that he would be the first to recall the prophecy regarding it. Twenty-seven years is a long period, but God allowed me to live to see the fulfilment of His The way in which after the happening of this earthquake my mind has been diverted to the prophecy in question is no less singular. The earthquake had occurred and for fifteen days its reports had been appearing in the press. night it so happened that I went to bed but could sleep. Being generally a good sleeper, I could not account for this sleeplessness. However, to make the time pass, I took a collection of the prophecies of the Promised Messiah, entitled

Albushra, and began to read it. I went on until four in the morning and finished the whole book. end, I came across that dream Towards its Promised Messiah regarding an earthquake in which my name occurs and which has been quoted above. read it but its applicability to this Bihar earthquake did notstrike me at that time at all. At last, closing the book, I lay down again and slept until morning. During the day, however, my mind reverted, to this dream and, like a flash of lightning. its connection with this earthquake became clear to me. Upon this I carefully studied it in all its bearings until I was quite satisfied that it really related to this earthquake. Then I mentioned my opinion to Hazrat Maulvi Sher Ali Sahib, and to some other friends who were all surprised at this discovery and all believed that it applied to this earthquake. Then finally I told of this dream to His Holiness the Khalifatul Masih who also had no doubt as to its applicability to this earthquake. His Holiness then told me to write on this subject and draw the attention of the public to the fulfilment of this prophecy iust as the dream of the Promised Messiah says that I would.

There is yet another point in the above dream of the Promised Messiah which must be noted. The fact that he saw me pointing in the direction of North-east while he himself was apparently unconcerned with the question of the earthquake and the direction in which it had gone shows that the earthquake was to happen after his death. This view is strengthened by several other revelations of his which contain a clear indication of this being the case. For example, on 9th March, he had this revelation: "O God, do not let me see this terrible earthquake" (Bridr 1906, No. 11.) And so it occurred after his death. He did not live to see it.

Now this fifth characteristic feature of the earthquake has also been completely fulfilled. As was foretold in the revelation, I have been the first to notice the prophecy of the Promised Messiah concerning this earthquake and the first to draw the attention of the public towards it.

To sum up, this Bihar earthquake marks the fulfilment of a great prophecy of God's Messiah and Mahdi, and constitutes a remarkable Heavenly sign in his favour. We are not jubilant over world's sufferings. We fully sympathise with every one who has in any way been affected by this catastrophe sympathise with every person who has been rendered homeless, with every father who has lost his children, with every husband who has lost his wife, with every wife who has lost her husband, every son who has lost his father or his mother, with every brother who has lost his brother and with every friend who has lost his friend. We Ahmedis are and consider it our religious duty, to give our sympathies practial expression in our power, in fact more 30 than other people. At the same time, however, we consider it equally our sacred duty to let the world know whenever any Heavenly sign appears in the world so that people may ponder over it and accept him whom God has raised as the Promised Messiah and Mahdi in these days God sent him as a blessing for the world, but alas! the world was blind and refused to acknowledge him and accept him. Instead of heeding his voice they scoffed at him, they ridiculed him and tried to do him all the harm in their power. Then in accordance with His eternal promise, God descended upon the earth with His mighty hosts He revealed to the Promised Messiah: " I shall show you the flash of my signs and shall manifest my power by exalting you. A warner appeared in the world, but the world accepted him not; God, however, will accepte him and establish his truth with mighty signs."

Now my friends, God has made His appearance in the world in all His power and glory. He is holding His blessings in one hand and His chastisements in the other. He will bless those who accept His Messenger and walk in the way of right-eousness and obedience, and He will chastise those who are heedless, who refuse to accept His Messenger and who try to oppose him, and who walk not in the way of righteousness. It is up to you now to decide whether you will have God's blessings or draw down His punishments upon your heads.

Remember, God has promised His Messiah and Mahdi to show His mighty signs in the world, and these mighty, signs are bound to take place. No one can ward them off. He is indeed a foolish person, who witnesses God's signs happening in the world but heeds them not and continues to refuse to accept His Messenger. God has declared that He shall send His inflictions and His chastisments in all parts of the world in such quick succession that men will tremble with mortal fear and wonder whether the earth is any longer a safe place to live on. Therefore, before it is your turn to experience God's chastisement, take a warning and win His pleasure and His blessings. Remember, after centuries of anxious waiting God has now at last raised His Messenger in the world to resurrect the dead earth. He who tries to oppose His Messenger or refuses to accept him tries to oppose God's purpose and shall fall under His judgment. Do not, therefore, oppose God's purpose. Do not give up God and His Messenger for the sake of wordly possessions, worldly relationships, connections and friendships. Remember, worldly ties and worldly goods are not lasting things and you are bound at last to lose them one day. The time is soon coming when you will appear before your God and required. to render an account of all your actions in this life God has manifested great signs and has shown as to who are following the right path and are His chosen servants. Will your still refuse to open your eyes? By this mighty sign God has proved that He is a living God and that they lie who say He does not exist, as also lie they who say Islam is not the living God or true living religion of the true not the Messiah Ahmad of Qadian was whom God had raised in these days for the regeneration of the world Will you refuse to accept God's own testimony? O people of Emar, O people of Bengal and O people of Nepal, remember, you are particularly answerable before God for you have witnessed with your own eyes the chastisement of God falling on your towns, cities and villages and their ruins are still lying before your eyes. You have seen the manifestation of God's weath in your midst So take your warning while it is yet time. Repent, so that God may show you His mercy. God's

mercy is infinite and is predominant over .His wrath. It is His eternal law that He follows the manifestation of His wrath with the display of His mercy Having witnessed His wrath, make yourselves deserving of His mercy.

O our fellow-Muslim brethren who have not yet accepted the Promised Messiah and Mahdi of the age, O follwers of the Prophet of Nazareth, O our Hindu fellow-countrymen, and O you all who follow any religion, just consider that had the Promised Messiah been false in his claims; that is, had he not been a Mahdi for the Muslims, a Christ for the Christians, a Krishna for the Hindus and the Promised One for all the other nations the very fact of his being a liar would have brought about his speedy destruction, for it is a divine law God loses no time in making a short work of a false claimant. A false claim to being God's elect carries its own doom with it and requires no outside opposition or persecution to destroy it But you find that instead of perishing, the Movement founded by him is, despite all opposition, steadily progressing and gaining in strength. In every field of activity it is through God's grace and help, proving victorious and successful while its enemies and its antagonists suffer defeat and are the losers in every encounter. It was a small, tender plant which God's own hand had set in the soil. He announced to the world that He would protect it and would not suffer it to be destroyed. So it grew and grew and prospered and progressed It is now quite a young little tree and is daily growing in vigour and strength. It is under the protection of the great Gardener and no adverse winds or hostile tempests can do it any harm. He is indeed fortunate who succeeds in recognizing this tree and strives to partake of its fruit, for it is this fruit which gives perpetual life. Try to acquire this fruit, O ye people and enter into the Paradise everlasting. And our last discourse is that all praise belongs to Allah, the Creator and Sustainer of the Universe.

THE BIHAR GOVERNMENT'S COMMUNIQUE REGARD-ING THE EARTHQUAKE

The following is the text of the Bihar Governor's appeal for the Viceroy's Earthquake Fund:

"In the early days after the earthquake on January 15, it was not possible to give any proper appreciation of the catastrophe which had—allen on Bihar and even after two weeks I can only surmise in general terms the effect of what Dr. Dunn, of the Geological Survey of India, declares to have been one of the biggest and most extensive earthquakes in history. The tremors extended far beyond the province of Bihar and Orissa, but the scene of greatest destruction was that part of Bihar which lies north of the Ganges and the towns adjoining that area on the southern bank of the river. It will convey some idea of the extent if I say that the area of greatest destruction described above is as large as the whole of Scotland and supports five times the population of Scotland and does not include those parts of Bihar lying south of the Ganges where the loss of life and damage to property was lesser in scale.

"In the towns of North Bihar there is probably not one masonry house which is altogether undamaged, while thousands of houses are completely destroyed with not a wall standing. In one congested bazaar in Monghyr the ruin was so complete that for days it was not possible to see where the lines of streets had been amid acres of destroyed houses. Some thousands of lives have been lost and those thousands might well have been tens of thousands if the shock had been during the night instead of mid-day. The urban population affected is not less than half a million of souls, some of the towns having a population of from 50 to 60 thousand, while altogether there were twelve towns with between 10,000 and 60,000 inhabitants which have been wrecked.

Camping in Open

"The people of these towns are for the most part camping on the open spaces close to the towns in grass and bamboo

sheds or any other makeshift shelter and must continue so to exist for months to come till money and materials are made available for them to rebuild their homes. The towns-people who are in greatest distress are mostly small shopkeepers and the people of the professional classes. The richer men have some reserves to fall back upon; the artisans and labourers will have work in plenty at remunerative rates, but the large majority of the middle class people who have escaped with little but their lives must have substantial help to rebuild their homes and start life again. There is no lack of medical aid. Warm clothing and medical comforts have been generously subscribed and are being distributed on a large scale.

"Assistance for the relief of immediate distress has come from all sides and from all classes, but there remains the most urgent need for money to raise up the towns of Bihar again from their ruins In the villages the destruction of houses was not very severe. Mud-built huts have survived; where there was masonry they have collapsed and the disaster to the agriculturist takes a different form.

Lands · Spoiled

"Soldiers who have flown over Bihar liken it to a battlefield. Over a large area the ryots have had their lands spoiled fountains of water which poured out from fissures and gushers spread over the fields sand to a depth varying from a few inches to three feet or even more. The full extent of this damage to some of the most fertile territory of India has not been known for a long time, but in the part which has been visited by the Director of Agriculture and the Director of Industries their estimate is that over an area of 2,000 square miles near Muzaffarpur and Darbhanga, one half of the land has been affected in this way, and in one-sixth the deposit of sand is deepest.

"Air reconnaissance has shown that this damage is also found in the fields of North Bhagalpur and in Purnea district and is not confined to the part already inspected. Over the whole of

Bihar communications have been shattered. Roads and railways are so damaged that the outlying parts can only be reached on foot or by bicycle or by bullock-cart, and it will be impossible to restore reliable communications even with townslike Sitamarhi for months to come.

"There is a further danger which at the present time is not calculable. It is known that the earthquake has in many places changed the level of the country. Embanked roads are found to be now reduced to the level of the surrounding country, the old waterways are not functioning and the streams have changed their course. Where land is still in a deltaic condition as in North Bihar even a slight change of levels completely alter the drainage of the country and it becomes almost certain that the next monsoon will cause severe inundation over tracts of land formerly immune from flood.

Millowners' Loss

"The section of the community that has suffered very severely outside the towns includes the sugarcane-growers and sugar millowners. Sugar has taken the place of indigo in North Bihar and the factories which flourished in the indigo days have now turned completely to sugarcane. The factories, with their bungalows, have been destroyed; seven large mills have fallen and the growing crop of 15,000,000 maunds (roughly half a million tons) of cane, which these factories would have taken, has to be written off largely as loss.

"To enumerate other losses due to the cataclysm would take to much space and is not necessary for the object. I have in view, namely, to induce the people of India and abroad to appreciate the vastness of the distress caused and the damage to be repaired. Reconstruction cannot be effected in periods of weeks or months, but will extend over years and is only at all possible with the most liberal help of the charitably-minded throughout the length and breadth of India and beyond. For the reconstruction of Tokyo and Yokohama ten years ago an equivalent of Rs. 80 crores was spent and the need of Bihar is not to be measured in lakhs. Unless the fullest possible support from all sides is given to the Viceroy's Fund for the restoration of Bihar, it must remain a striken country for many years to come.

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In the name of Allah, the Beneficent, the Bountiful.
We invoke His blessings on His noble Prophet.
Through the Mercy and Grace of God.
He alone is the helper.

AHMADIYYA COMMUNITY'S ADDRESS TO THE VICEROY

ADDRESS Presented at Delhi to His Excellency the Earl of Willingdon, G.M.S.I., G.C.M.G., G.M.I.E., G.B.E., Viceroy and Governor-General of India, by the Representatives of the Ahmadiyya Community under the directions of Hazrat Mirza Bashirud-Din Mahmud Ahmad, second successor to the Promised Messiah on 26th March, 1934.

MAY IT PLEASE YOUR EXCELENCY,

We, the representatives of the Ahmadiyya Community, beg to offer, on behalf of our Community and its holy Leader, our heartfelt congratulations to Your Excellency and Lady Willingdon on Your Excellency's appointment to the exalted office of the Governor-General and Viceroy of India and beg leave to tender to Your Excellency and Lady Willingdon the sincerest fealty due to Your Excellency as the representative of His Majesty the King-Emperor in India.

Your Excellency, although these congratulations would appear to be rather belated seeing that it is nearly three years since Your Excellency assumed the office of the Viceroy of India, yet, as Your Excellency is aware, this extraordinary delay is due. not to any hesitation on our part, but to the onerous and multifarious duties which claimed Your Excellency's attention immediately after your arrival in India and which have hitherto debarred us from discharging this duty. We are, however, grateful to Your Excellency, that although there has yet been

no diminution in the extraordinary demands on your time, you have been pleased to grant us this opportunity of waiting on Your Excellency.

Your Excellency, our Community is indeed a small one and numerically it stands no comparison with the other communities in India, but it has a peculiarity which is not to be found in any other community, and that is its rapid and worldwide progress in the face of the severest opposition. Ahmadiyya Movement was founded in the year 1889, and thus it has had only a brief existence of not more than 44 years, and yet, in this short space of time, it has, in spite of bitter persecution and desperate efforts to suppress it, spread to all the continents, so that local Ahmadiyya Communities have been formed, not only in all parts of India, but also in Afghanistan, Persia, Russia, Mesopotamia, Muscat, the Hedjaz, Syria, Palestine, Egypt, Algiers, Ceylon, the Straits Settlements, Mauritius, China, Sumatra, Java, Borneo, the Philippines, New Guinea, Trinidad, Fiji, Brazil, the United States of America, South Africa, Tanganyika, Kenya, Uganda, Zanzibar, Sierra Leone, Gold Coast, Nigeria and England. These communities do not consist of emigrants from India, but comprise the natives of those lands. Since we presented our address to Lord Irwin in 1927 new Ahmadiyya Communities have been formed in Java, Borneo, Brazil, Trinidad and Palestine. Similarly new Ahmad-Tyya Communities have since then been formed in more than 20 cities of the United States of America and many thousands of men-both white and coloured-have since joined the Ahmadiyya Movement. Several mosques have been built, including one in Southfields, London, and many towns in England now comprise in their population members of the Ahmadiyya Community Figures of the last Census show that the number of Ahmadies has doubled in the Punjab during the last decade, and in some countries, the rate of progress is still higher.

Your Excellency, Hazrat Mirza Ghulam Ahmad, Founder of the Ahmadiyya Movement, did not claim to have brought any new religion. He was raised to remove the errors that

have made their way into the views and beliefs of the Muslims. He claimed to be the Mahdi and Messiah whose advent in the latter days had been foretold by the Holy Prophet of Islam (on whom be peace and the blessings of God) but he also declared that the work of the Promised Mahdi and Messiah was not to wage war against non-Muslims and to compel them to accept Islam by force, as the Muslims had erroneously come to believe, but to make them enamoured of the beauties of Islam by means of powerful arguments and fresh heavenly signs. The belief in a warlike Mahdi who was to restore the lost political power of the Muslims by means of the sword had taken such a deep root in the minds of the people that they treated the claims of the Promised Messiah and Malidi as a direct challenge to Islam and declared him and his followers to be Kafirs and outside the pale of Islam, on the ground that he had abrogated the doctrine of Jehad with the sword. Opposition to long-cherished hopes is no ordinary matter, and for this fault of his, every possible effort was made to subject the Holy Founder of our Movement and his followers to bitter persecution. outside India, some of the members of the Ahmadiyya Movement were stoned to death or otherwise killed for no offence but that they denied the doctrine of Jehad with the sword and were thus accused of desiring to crush the spirit of advancement among the Muslims. In this connection, if Your Excellency were pleased to refer to a book called 'Under the Absolute Amir,' by Mr. Frank A. Martin, late Engineer-in-Chief to the Afghan Government the testimony of this impartial Europeon eye-witness will, we believe, interest Your Excellency.

Your Excellency, while on the one hand, strong opposition was offered to the Ahmadiyya Movement by the orthodox Muslims, the British Government also in the beginning, viewed the Movement with suspicion, but before long, its suspicions were dissipated, and we are glad to affirm that the British Government has, as such, never offered any opposition to the Movement, and the Holy Founder of the Movement used always to express his gratitude to the Government for its impartiality and tolerance.

Your Excellency, politically the Ahmadiyya Community has always trodden a well marked path from which it has never swerved for a moment, and that path is one of peace and cooperation with and obedience to the Government of the time. If the Messengers of God do not bring peace to the world, then certainly they cannot be described as a Mercy to mankind. This peaceful teaching has, in certain circles, given rise to the suspicion that the Ahmadiyya Community is perhaps in secret league with the British Government, but nobody can be better aware of the fact than Your Excellency that although this accusation has taken a strong hold of certain minds, and is vehemently brought against the Community, it is nonetheless unfounded and absurd. Your Excellency will be surprised to hear that this accusation is brought against the Movement not only in India but also outside it. As an instance of this, we may refer to an incident that occurred outside India, a few years ago. occasion was the laying of the foundation stone of an Ahmadiyya building in Berlin, and a German Minister attended the ceremony. He was thereupon accused of being in sympathy with a community who were the spies of the British Government, and had to explain his action. But the truth is that the Ahmadiyya Movement does not teach loyalty to the British Government only, but to every Government under which one may happen to live; and this teaching is not due to any secret intrigue with the British Government but is based on a genuine love for peace and a firm belief in the ultimate friumph of spiritual forces.

Your Excellency, it is difficult to form a true estimate of the services which the Holy Founder of the Ahmadiyya Movement and his family have rendered to the cause of the British Government in India, without some knowledge of the history of the family.

The Holy Founder of the Movement belonged to a Mughal family and was descended from Haji Barlas, an uncle of Amir Timur and the rightful ruler of the kingdom of Kesh (in Transoxiana). As a result of an attack by Amir Tughlak Timur, he was compelled to leave his kingdom and seek refuge in Khorasan. Thereafter on receiving an assurance from the

Sultan, he went alone to Samarkand but was murdered by treachery. His family, however, continued to reside in Khorasan, from where they migrated to India during the reign of Babar, and founded Qadian, the birthplace of the Holy Founder of the Movement, and although their cousins, the descendants of Amir Timur, were ruling at Delhi, yet they preferred literary pursuits and remained aloof from politics. But when the Mughal dynasty began to decline after the death of Aurangzeb, the Mughal family at Qadian, who had lived in retirement and had desired no participation in the administration of the country during the prosperous days of the Delhi Government, came forward to share the burden in the days of decline, and Mirza Faiz Muhammad Khan, the great grandfather of the father of the Holy Founder of the Ahmadiyya Movement began to take measures to suppress the anarchy that prevailed in the Punjab, whereupon Farrukhsiyar, Emperor of Delhi, bestowed upon him the rank of Haft-hazari in the year 1716 A D. thereby authorizing him to keep a regular force of 7,000 soldiers. It may be mentioned here that this rank was, till the reign of Farrukhsiyar, restricted to the members of the royal family and was conferred only on a very limited number of persons outside the royal circle. In addition to this rank, the Emperor also conferred on him the title of 'Azadud Daulah,' i.e , the strong arm of the Government.

After the death of Mirza Faiz Muhammad Khan, his son, Mirza Gul Muhammad Khan, was engaged in a desperate struggle against the forces of anarchy in the Punjab, during the reigns of Muhammad Shah, Shah Alam and Alamgir II, and from the imperial despatches which were addressed to him it clearly appears that he continually warned the Emperors at Delhi of the coming dangers. He, however, received no actual support from the Emperors beyond verbal promises of help, and unaided by the central Government, he continued his struggle for the consolidation of the Imperial authority At last, in the time of his son, the grandfather of the Holy Founder of the Ahmadiyya. Community, the citadel of Qadian fell into the hands of the Sikhs, who were growing in power, and some time after this,

Maharajah Ranjit Singh, out of consideration for the ancient importance of the family, restored to the father of the Holy Founder of the Movement, five villages out of their lost estate for his maintenance and support.

Our object in making this brief reference to the history of the family is to point out that the family of the Holy Founder of the Movement was a branch of the ruling Mughal family of Delhi, and this family, single-handed and unaided, made such sacrifices for the cause of the ruling family at Delhi during their declining days that it is impossible to find a paralled to them in the history of any other branch of the royal family.

Under these circumstances, the Qadian family could not be expected to show any sympathy towards the British Government in their early days, yet as it had always set the national and political advantage of the country above its own private advantage, therefore, when it saw that the Mughal rule had lost its usefulness to the country and that India now needed a new power to regain its former glory, the family set itself wholeheartedly to support the British Government to the best of its power, at the sacrifice of its private sentiments and ambitions. Hence, we find that when the Mutiny broke out in India Mirza Ghulam Murtza, father of the Holy Founder of the Movement, presented to the Government 50 Sowars provided and equipped at his own expense, at a time when the family had lost their hereditary estate. The elder brother of the Holy Founder of the Movement, personally fought under General Nicholson in the famous battles of Mir Thal and Trimu Ghat which dealt a death-blow to the rebels and blotted out from the Punjab all traces of Mutiny and revolt, while the 50 Sowars supplied by his father formed part of the gallant band which first entered Delhi at the fime of its fall. The impression that the loyal and active aid rendered by the family made on the mind of General Nicholson (of whom Sir Lawrence writes in his Mutiny Report that 'without General Nicholson, Delhi could not have fallen') may be gathered from the letter which he wrote only a month before his death to the elder brother of the Holy Founder of the Movement. He wrote in August 1857:

"You and your family have helped the Government in the suppression of the Mutiny at Trimu Ghat, Mir Thal and other places with the greatest devotion and loyalty and have proved yourselves entirely faithful to the British Government and have also helped the Government at your own expense with 50 Sowars and horses. The Government and its officials will always have due regard for your services and rights and for the devotion you have shown to the Government. After the suppression of the insurgents I will look to the welfare of your family. I have also written to Mr. Nisbet, Deputy Commissioner, Gurdaspur, drawing his attention to your services."

Your Excellency, although the material services which the father and the elder brother of the Holy Founder of the Ahmadiyya Movement rendered to the Government were in themselves considerable yet the services rendered by the Holy Founder of the Movement himself are even more glorious. For he, taking his stand singly against a boundless ocean of opposition, removed the deep-rooted prejudice against the British Government, and all the days of his, life, he emphasised and sought to prove both in his speeches and writings, that • the advent of the British in India was a blessing and that what seemingly appeared to be a defeat really contained in itself the seeds of victory. When we consider, on the one hand, that he belonged to a Mughal family and that his family had left no stone unturned and had sacrificed everything precious that it possessed to consolidate the Mughal power in India during the days of its decline, the services which the Holy Founder of the Ahmadiyya Movement rendered to strengthen the British power in India appear to be all the more splendid and disinterested - splendid because he, while rendering these services, sacrificed all his personal sentiments, - and disinterested because notwithstanding all the firmans of the British Government, promising that when peace was restored in the country after the suppression of the Mutiny, steps would be taken to restore the family to its former greatness, he never reminded the Government of its promises, and never desired to receive or did in factreceive any benefit from the Government.

Your Excellency, the Ahmadiyya Community has ever maintained, and will, if God please, continue to maintain, the spirit of deep and sincere loyalty which the Holy Founder of the Ahmadiyya Movement so strenuously and so constantly infused . into it during his lifetime, both by example and precept. Accordingly, the present Head of the Ahmadiyya Community, during the days of his Khilafat has ever stood by the Government , under very trying circumstances, in obedience to the teachings of the Holy Founder of the Movement that we should try to maintain and promote peace in the world by obeying the Government of the country and by rendering it every help in our power. Under his instructions, more than 3,000 Ahmadies joined the Army in various capacities during the Great War. The splendid services rendered by the Ahmadiyya Community, under the guidance of their holy Head, during the serious disturbances that broke out in the province at the time of the Rowlatt Act agitation were publicy acknowledged by the Punjab Government in a special communique, and Lord Chelmsford, the then Governor General of India, was also pleased to convey his satisfaction at the services rendered in a letter addressed to the present Head of the Ahmadiyya Community.

Thereafter, the Ahmadiyya Community rendered important services to the Government during the Afghan War. It strenuously combated the Non-co-operation Movement and the Congress agitation, and spent large sums of money for that purpose. It took a prominent part in fighting the boycott of the Simon Commission, in bringing about peace between the Government and the Muslims and making the Round Table Conference a success, and in combating the Terrorist Movement. These services were acknowledged by the Gevernment from time to time, but the Ahmadiyya Community has never desired any return for them from the Government.

Your Excellency, some people ascribe this attitude of the Ahmadiyya Community to flattery, but events have shown that:

the policy followed by the Ahmadiyya Community was for the good of the country itself. No other Asiatic country, no matter whatever form of Government it enjoys (with the exception of Japan, where the conditions are entirely different has been able to attain to that stage of advancement to, which India has attained under the British Government. Thus the event has proved that the interests of India itself demanded that British power in India should have been consolidated, and that those communities which helped in the work of strengthening British influence in India were not the enemies, but the real well-wishers of the country

Your Excellency, we firmly believe, and perhaps more firmly than even the British people themselves, - that the British Empire is meant by God to serve as a nucleus for the establishment of world-peace. International peace which should be based not on force but on love and mutual understanding, is very vividly reflected in the British Empire. Hence, we believe it to be a sin against humanity to do anything that may tend to weaken this nucleus of international unity. We do not assume that the British Empire is free from defects. Indeed, there are shortcomings in it but we do say that we see in it a miniature outline of international unity, and it is the sacred duty of every well-wisher of humanity that instead of dashing to pieces all hopes of international peace by weakening the British Empire, he should try to strengthen it by removing its defects. This idea of ours may to-day appear to be as fantastic as did the idea 40 years ago, that the British Government was a blessing for India; but a time will come when the wise men of the world will be forced to admit its truth. No doubt the world is, at present, drifting towards extreme Nationalism, but this enthusiasm really resembles the last flicker of a dying flame We see written on the horizon in bold letters the Divine decree that all artificial barriers invented by man shall be removed and men shall be forced to live under an organization based on justice and co-operation. As heavenly blessings encompass the whole world without any distinction of caste and colour, so will international organization, being

freed from artificial limitations, become one for the whole world. This may appear to be a dream, but it is a dream which all the Prophets of God have been dreaming, and hence surer than all the verdicts of human judgment.

Your Excellency, though we are sorry for not having been able to wait upon Your Excellency immediately after your arrival in India, yet in one respect we are glad of the delay. For, if we had waited upon Your Excellency soon after Your Excellency's assumption of office, we could have done no more than give expression to our congratulations and to our expectations of good work during Your Excellency's tenure of office. But to-day we are able not only to give expression to the hope which we entertain about the future but also to congratulate Your Excellency and Lady Willingdon on the glorious achievements which have not only won a tribute of praise from your contemporaries but will also be accorded a place of honour in the future history of India. The sympathy and the sincerity with which Your Excellency has placed the real needs of India before the British Government and the persistence and the vigour with which Your Excellency has supported the political aspirations of the Indian people constitute a record which cannot be forgotten by the Indian people. Similarly, the peace and prosperity which your efforts are bound to bring to India and the consequent bonds of love and good-will which must be everlastingly established between India and England will be an achievement too momentous to be forgotten by your countrymen.

Your Excellency, we must beg leave here to pay our humble tribute to Her Excellency Lady Willingdon for the splendid work done by her as co-partner in Your Excellency's life and work. Everybody realizes how invaluable has been, the help which Her Excellency has been able to render to you in the arduous task of the administration of India, through her sympathetic attitude towards the Indian people, her sincere desire for their welfare and her devoted and untiring efforts to serve them, and Her Excellency certainly deserves the gratitude of both India and England.

Your Excellency, we are not members of a political deputation; we have waited upon you merely to repeat the sentiments of unflinching lovalty which we cherish in our hearts for our beloved Sovereign, the King-Empesor. But perhaps it will not be out of place here to say that though our Community desires no particular recognition of its services, yet it does expect that in the final settlement of the future constitution of India, the rights of the Muslim Community, as a whole, in whose sorrows and joys we have a full share, shall be completely safeguarded. It is indeed true that a Government under which there live people professing different religions and creeds cannot identify itself with the followers of any particular religion, but there is no denying the fact that if a community has been deprived of its just rights, though its own shortcomings may be partly responsible for that deprivation, it does stand in need of help and support to a certain degree; and such is the case with the Muslim Community After the disruption of the Mughal Empire, the Muslims lay under a long spell of torpor. Grief and sorrow at the loss of their own power, on the one hand, and an attitude of sulking anger towards the British whom they looked upon as their supplanters, on the other, prevented them from appearing in the political arena at an early date. And it will not be wrong to say-nay, the testimony of so well-informed a Governor-General as Lord Curzon corroborates the assertion-that in the beginning, even the British looked with suspicion upon the Muslims who had been their predecessors in authority attitude of both sides was affected by suspicions of each other. The British were not the enemies of the Muslims, nor were the Muslims the enemies of the British But when suspicions do arise, they take time to be dispelled. During this period of mutual suspicion, the other communities stole a march on the Muslims, and the Muslims were left behind-in education, in the services, and in the field of politics. Now that mutual misgivings have been removed once for all, now that these two great peoples, on whom depends to a very large degree the future peace of the world, are extending to each other the hand of peace and friendship, it will by no means be too much to

hope that effective steps will be taken to enable the Muslims to make up their past deficiencies."

Your Excellency, the North-Western Frontier Province, which has ever acted as the guard at the gate of India, Muslim Bengal which has been fighting terrorism to the best of its ability, Muslim Punjab which has ever sent forth its brave sons to serve Britain in the hour of its dire need, and the Muslims of other provinces who lie scattered among well-educated, well-organized and advanced communities all these desire and deserve not only British justice but also British sympathy. We admit that both Your Excellency and Your Excellency's Government have already done a great deal for them," but there still remains much to be done; and without marring the present happy occasion by entering into details, we content ourselves with the expression of the hope that special consideration will be given to their political rights in settling the future constitution of India, and to their economic condition in the apportionment of the services under the Government and in the enforcement of fiscal policies.

We once more congratulate Your Excellency on the success which has attended your efforts in the cause of peace and order and the constitutional advancement of the country, and pray that God may vouchsafe to Your Excellency yet greater successes and that He may so ordain that India, the brightest jewel in England's diadem, may shine ever more brightly and illumine the world, and we assure Your Excellency that the Ahmadiyya Community will, as usual, continue to co-operate by all means in their power with your Excellency and Your Excellency's Government in all your efforts towards the promotion of the peace and well-being of the country, and the restoration of Indo-British relations on a basis of mutual goodwill, and will not hesitate to make any and every sacrifice in their power to achieve these ends.

Your Excellency, though for certain reasons into the details of which we need not here enter, certain British officials have expressed a doubt that the Ahmadiyya Community has begun to take part in politics in contravention of its past tradi-

tions, yet we do not feel called upon to pay much heed to such suspicions, for our loyalty is based on religious sentiments. Whatever we have undertaken we have undertaken from honest and unselfish motives and in carrying it out we have never trespassed the bounds of the law. It has been our practice that whenever we have found the Government to be in the wrong, we have not hesitated to point it out to the Government respectfully, without infringing the law, and we believe that the true British spirit will approve of this method. doubts or the opposition of certain individuals cannot make us swerve from the path of loyalty. Our account is with God, and He knows that if we have ever supported the British Government, we have done so in the interests of justice, in the incrests of India and in the interests of the Muslims, and if we have ever espoused the cause of the Muslims, either in British India or in any of the Indian States, we have done so for the sake of the good name of Britain and out of consideration for the traditions of British justice. So we are not affected by such adverse criticism. We are proud of our past traditions in all their details, and are not ashamed of our past, either before God or before the Government or before our countrymen, or co-religionists. In the future also, we will, if God please, continue to serve the Government, our country and our Community by all the means in our power in keeping with our past traditions, without hope of reward or fear of reproach, and the day will come when it will be realized both by the Government and our countrymen that they have never been served by a band of workers more faithful and less disinterested than ourselves: And our last words are that all praise belongs to Allah, the Lord of the world.

THE FUTURE OF INDIA

By Chaudhri Zafrullah Khan, Barrister-At-Law, L.L.B., (London) Ex-Education Member of Viceroy's Executive Council.

It is not possible at this stage to forecast with any degree of certainty the details of the future constitution of India. The broad features of the scheme which is at present engaging the attention of the Joint Select Committee, are, however, not a matter of uncertainty and it may be assumed that these features will be retained in the Statute prescribing the future constitution of India when it finally emerges from Parliament.

I do not wish to imply that the Joint Select Committee is not likely to recommend numerous and important changes in the scheme of the White Paper not altogether of a nature calculated to be improvements from the point of view of Indian public opinion. I do, however, feel with a fair degree of confidence that the main features of the scheme will not undergo any serious modification. That being so, it is possible to reflect upon some of the changes that the future constitution is likely to introduce and the manner in which they may be expected to work.

Broadly speaking the future provincial constitution will be based on the principle of full responsibility of the Executive to the Legislature, subject to certain safeguards, to which I shall presently advert. The official bloc will disappear from the Provincial Legislatures and the Legislature (in provinces where a bi-cameral Legislature is proposed, the Lower Chamber of the Provincial Legislature) will consist entirely of elected members.

The result will be that a Provincial Ministry must in future carry with it the support of a majority of elected members and it will not be possible for Governor of Provinces to form Ministries which possess the support only of a minority of the elected members and to maintain them in office

with the help of the official bloc. The principle of responsibility of the Executive to the Legislature will thus have a much wider scope for its operation under the new constitution than is possible under the present constitution.

It would no doubt still be possible for Governors to form coalition Ministries drawing their Ministers from the different political parties in the Legislature and thus to render the principle of responsibility ineffectual in practice, but that result would be possible only where there is no strong political party commanding a majority in the Legislature, headed by a leader who is able to inspire confidence and loyalty and to enforce a more or eless strict discipline among the rank and file of the party.

Joint Responsibility

The constitution will probably not lay down in specific terms the doctrine of joint responsibility of Ministers either at the Centre or in the Provinces, but it should be the business of the leaders of parties in future Legislatures to emphasise the importance of that doctrine from the very beginning and to refuse to participate in the formation of Ministries the members of which are not willing to accept the doctrine of joint responsibility as the basis of their mutual co-operation.

In Bengal, Bihar and the United Provinces it is proposed to set up bi-cameral Legislatures and it is further proposed that the Upper Chambers in these provinces should contain a small element of nominated members. Under the present constitution a person who is appointed a Minister must be, or must within six months of his appointment become, an elected member of the Legislature, so that a nominated member if he is appointed a Minister must seek election within six months of his appointment and if he fails to secure election to the Legislature within that period he must resign his office of Minister.

Under the new constitution it is contemplated that a nominated member of an Upper Chamber should be eligible for appointment as Minister without the necessity of having to seek election. If this provision is maintained in the constitution it will certainly constitute a retrograde step and is bound to militate against the operation of the principle of the responsibility of the Executive to the Legislature and also against the operation of the doctrine of joint responsibility.

Those Safeguards

The safeguards to which I have alluded above cover a very wide field and admittedly constitute a serious encroachment upon the principle of responsibility. Particular reference may in this connection be made to the special power proposed to be conferred upon a Provincial Governor to direct action to be taken notwithstanding the advice of his Ministers to the contrary, whenever he may consider it necessary, in order to prevent any grave menace to the peace and tranquillity of his province or any part thereof.

This special power is very widely expressed in the White Paper and unless it is precisely defined and its exercise strictly circumscribed, it may be used by Provincial Governors to nullify the principle of responsibility altogether. In one sense it goes beyond even the reservation of what is described as the department of Law and Order If the department of Law and Order were reserved the reservation would empower a Governor to carry on the administration of that department without responsibility to the Legislature but it would not authorise him to issue directions or orders in other departments overriding the advice The special power proposed to be conferred of his Ministers upon a Governor by the White Paper scheme would, however, appear to empower the Governor to direct that action should be taken in any department contrary to the advice of his Ministers provided the Governor considers that such action is necessary in order to prevent any grave menace to the peace and tranquillity of the province or any part thereof.

Premium on Agitation?

For instance if the Governor considers that the policy which his Ministers desire to pursue in any particular department is

likely to meet with opposition from a certain section of the people of the province and that that opposition is likely to develop into serious agitation, he can always insist that his Ministers should modify their policy in accordance with his own notions of what is right and proper in order to avoid serious disturbance in the province from the opponents of that policy.

It is much to be feared that the existence of a power of that wide description is likely on the one hand to put a premium upon agitation and on the other to subject the policy of a responsible ministry to the constant supervision and approval of the Governor which, as I have said, is in effect a negation of the principle of responsibility.

On the other hand, if a Provincial Cabinet makes it a matter of pride so to carry on the government of a province as to leave no reasonable scope for the Governor to complain that the interests of the services or of minorities were being seriously prejudiced or that conditions were being permitted to come into being which might jeopardize the peace and tranquillity of the Province, there would be no occasion for the exercise by the Governor of those of his special powers, the exercise of which may bring him in conflict with his Ministry.

Ordinary differences of opinion that may arise in the course of the normal administration of a Province should be capable of adjustment without necessitating a resort by the Governor to any of his special powers. In the case of serious differences of opinion, where the Governor felt that the policy proposed to be adopted and pursued by his Ministers did not carry with it the support of the people of the Province, it would be open to him to change his Ministry or to dissolve the Legislature and thus to obtain a change of policy by the exercise of his normal constitutional powers.

This brief study of conditions that are likely to arise in the provinces under the new constitution would show that the successful working of the constitution and the promotion and advancement of the welfare of the people as the result of such working

would depend very largely, on the one hand upon the type of men who are returned to the Legislatures and who are available for appointment as Ministers; and on the other upon the good sense, breadth of vision and restraint which the future Governors of the provinces may be capable of bringing to bear upon the discharge of the heavy and multifarious duties that they will be called upon to perform under that constitution.

At the Centre, Defence, External Affairs and the Ecclesiastical Department would be reserved. The Ecclesiastical Department would be concerned mainly with Army Chaplains and may therefore be regarded as an appendix of the Army Department. All other departments would be administered by Ministers in responsibility to the Legislature subject to the same kind of safeguards as are proposed to be provided in the case of the Provinces, with the addition of a safeguard in the financial field.

In addition to the special powers proposed to be vested in the Governors of provinces the Governor-General will also have the power to override his Ministers in order to safeguard the financial stability and credit of the Federation of India.

The management of Currency and Coinage and the Government reserves will be entrusted to a Central Reserve Bank, which shall be free from political control. An amendment or modification of the Currency and Coinage Acts will be subject to the previous assent of the Governor-General given at his discretion.

The Finance Minister will thus be left only with the routine administration of the Finance Department and with the preparation of the budget and the imposition of normal taxation. He will also be responsible for ordinary normal borrowing. Once the world is able to work itself back into the normal course in the field of finance, the Finance Minister of the Federation should be able to carry on in the normal course for a long number of years without any interference or overriding action by the Governor-General.

The Governor-General would however keep his finger on the financial pulse of the Federation and would step in the moment there were signs of any agitation or disturbance. In the exercise of his special powers he would be advised by a Financial Adviser who would not be subject to the control either of the Ministry or of the Legislature. Having regard to the present situation of world finance it would be difficult to predict how long it would be before the Finance Minister of the Federation would be able to administer the finances of India in responsibility to the Legislature.

Viceroy and Tariffs

It is not quite clear to what extent the Governor-General would have the power to override his Ministers in the sphere of tariffs Normally one would imagine that under the fiscal convention the responsible Ministry would be left free to settle the tariff policy of the Federation in responsibility to the Legislature, but the matter is not free from obscurity and it is not possible to suggest at the present stage what the actual arrangements in this respect may turn out to be.

The administration of the Federal Railways shall be vested in a statutory Railway Board, the Legislature being left only with the power to prescribe the policy to be pursued.

It will thus be seen that the sphere of Federal subjects in which the Ministry will be fully responsible to the Legislature will be very narrow, and that the Centre will be occupied mainly with matters of administration rather than with matters of policy. From this point of view it is worth consideration whether the Federal Legislature would not work more efficiently if it consisted of Chambers of a size much smaller than that suggested in the White Paper. Both the volume and the nature of the business that is likely to occupy the Federal Legislature during quite a long number of years after the inauguration of the Federation will not be such as to require the attention of a very large number of members.

On the other hand, activity in the Provincial spheres both of Legislation and of Administration will be much keener under the new constitution than is the case under the present constitution and as it is proposed to substantially enlarge all existing Provincial Legislatures and also to set up two new Provincial Legislatures, these are likely to absorb the best talent available for work in the Legislatures, and if the Federal Legislature is also to consist of over 600 members distributed in the two Houses it is greatly to be feared that the Federal Legislature will lose a great deal of its efficiency and effectiveness

Widening Future Franchise?

BESIDES, franchise qualifications for electors to the Lower Federal Chamber are likely to be fixed at a fairly high level to begin with; and in course of time when the volume of work in the Federal Legislature increases and the franchise qualifications are lowered there is bound to be a demand for an increase in the number of members of at least the Lower Federal Chamber, and if the Chamber starts with the maximum number compatible with efficiency it will be difficult to meet the demand for expansion later on

It will thus be seen that the introduction of the principle of responsibility at the Centre is likely to be seriously circumscribed at the beginning, but everybody realizes that during the initial and experimental stages certain limitations may be found to be unavoidable. It is only to be hoped that such limitations will be confined within the narrowest possible scope and that suitable means will be devised for the natural growth and expansion of the sphere of responsibility at the Centre.

MUSLIM MISSION WORK A Great Field

[BY ABDUL MAJID RAU, BA., (CANTAB.), Author of "Journalism as a Career," etc., Journalist and Publicity Agent)

The field is wide, but the labourers are few.

-Jesus Christ.

It is the boast of Hinduism that, to employ the eloquent phrase of the late Lord Sinha, it has room for those who believe in one God, for those who believe in many Gods, and even for those who believe in no Gods. But even if this is true and the maxim "once a Hindu always a Hindu" rules, it is nonetheless true that Hinduism is an exclusive religion, into which one can only be born, for in spite of "liberal" movements like the Shuddhi movement and the Arya Samaj and Mr. Gandhi's propaganda in favour of the emancipation of the Harijans, the fact remains that orthodox Hinduism as represented by its religious fleads and by the vast majority of its votaries, refuses to admit into the Hindu fold any one who is not a born Hindu. The spirit of Islam is absolutely the opposite of this. Islam has no room within its fold for any save those who believe in the unity of God and the prophethood of Muhammad, but so far from restricting the privileges of Islamic brotherhood to born Muslims, Islam seeks to spread these blessings among men of all nations.

Every Muslim a Missionary

Islam is essentially a proselytising religion to carry the truth to the unenlightened is one of the first duties enjoined on the Faithful; and in this sense, every Muslim is a Missionary. Thus it was in the golden age of Faith and thus it has been through all the ages that have elapsed since then The first Muslims were enthusiastic Missionaries, carrying the torch of the faith wherever they went, even into Europe, with the result that very soon Islam had its followers in every country in the

world. And thus it has always been. Though it is false to suggest, as anti-Muslim propagandists have done, that Islam was ever spread by the sword, yet every Muslim soldier, every Muslim administrator and pro-consul was and still is, or ought to be, a missionary, striving with all the eloquence at his command to spread the knowledge of the One True Faith. Muslim merchants and traders, too, the pioneers of international trade, have done much to propagate the Truth, and it is to them largely that we owe the conversion of a great part of Africa. Every Muslim in fact has in the past been a missionary, and this unorganized, individual work has, as I have pointed out, been of the greatest value

New Conditions

It is no less the duty to-day of every Muslim to "do his bit" in the way of missionary work; but new conditions have arisen, and the present age is one of specialization and organization: Individual, amateur missionary work alone will not suffice, if we are to hasten forward the time when all mankind will belong to the brotherhood of Islam. What is needed is organized, regular missionary work by trained and specialized evangelists working on similar, though not necessarily on identical lines with those of the Christian missionary bodies. Without organized effort of this kind, there is little hope of real progress, and it is well that Muslims should realise this and set themselves to the task of organizing new missions and supporting the existing ones, - instead of which it is a matter for regret that too many of our people spend their time in abusing and vilifying the only existing, efficient missionary organizations like those of the Ahmadies of Qadian, who efficiently maintain mission centres in London, New York, parts of Africa and Eastern Asia. In this matter, Muslims might well profit by the example of the Christians, whose missionaries to-day, whatever they may have done in the past, are working side by side in complete harmony, and in many cases striving for unity.

A Good Example

When we contemplate what the Christians are doing in the way of organized missionary work, Muslims may well feel

ashamed of their own efforts In India, the big Christian missionary organizations such as the Roman Catholics, the S. P. G., the C. M. S., the Wesleyans, the Scottish and American missions, and others have their outposts in every province and their work is carried into every district, nay into every village. Side by side with these are organizations such as the Bible Society and the Society for the Propagation of Christian Knowledge which concentrate on the translation of the Bible into all languages and the distribution of this and other Christian propaganda free at a nominal cost among non-Christians. It is no exaggeration to say that anyone who wants a copy of the Bible can have one practically for the asking; and there is an elaborate system whereby non-Christian students in India, and Indian students in England are given free copies of the Bible or of portions of it at every stage of their educational career.

Skilfully Conducted Propaganda

Christian missionary propaganda in India, as in other non-Christian countries in Africa and Asia is most skilfully conducted. Most of the missions maintain educational establishments, some of a very high standard like the Forman Christian College in Lahore, or St. Stephens College in Delhi; others have industrial institutions; then there are hospitals and dispensaries, — everyone of them an agency of proselytization.

An Urgent Need

It is no wonder in these circumstances that the Christians are making their converts by the thousand, though by no means with the same rapidity or success as attended their efforts in the seventeenth, eighteenth and nineteenth centuries,— the only wonder is that the Muslims are able to hold our own on the mission field I do not, for a moment, suggest that we Muslims should copy every one of the methods of the Christians— there are many of these which are by no means desirable, but it is urgently necessary that we should organize our missionary work so that it is as strong, as efficient and as widespread as that of the Christians. For, if we are menaced on the one side

by the ceaseless effort of the Christian missions, on the other side we have to face the proselytizing efforts of bodies like the Arya Samaj and the Shuddhi workers, who, though the validity of their conversions may be denied by orthodox Hindus, are bringing into their fold—that of Protestant Nonconformist Hinduism—thousands of Indians from the depressed classes Mr. Gandhi's much advertised Harijan movement is directed towards the same object. All these people want to make the Harijans political Hindus, though eventually the unfortunate Harijans will find themselves denied social equality or entrance into the temples of Hinduism, a fact which the more intelligent of the Harijan leaders, men like Dr-Ambedkar, realize.

Now is the time

If Mr. Gandhi's Harijan movement has served no other purpose, it has been useful in awakening the Harijans to a sense of the cruel injustice they have suffered in the past at the hands of the orthodox Hindus; and to-day these people are in a state of revolt against orthodox. Hinduism. I do not suggest that we should take an unfair advantage of this feeling of anger and irritation; but obviously there could be no better opportunity to bring home to the depressed classes the glorious truths of the one religion that can bring them salvation in this world and the next, that will promote at once their spiritual and their social uplift. Now is the time for a great Muslim missionary campaign among the Harijans—I do not say now or never, but if this opportunity is lost, it will be hard to recover. And the Harijans can only be approached effectively through organized missionary effort.

Other Fields

Thave referred at length to the need for work among the Harijans, but there are other fields no less important. Never has Europe been more sympathetic, more receptive to the truths o' Islam than it is to-day Gone are the days when, as the result of anti-Muslim propaganda, Europeans regarded Islam as a barbarous superstition To-day educated and intelligent Europeans are beginning to be increasingly interested in Islam,

and there is a demand for information such as there never was before, and which our few foreign missionary agencies find it hard to meet. It is a well-known fact that educated Europeans have long ceased to have faith in Christianity, and that even the Christianity of professed Christians has long been watered down in a feeble sort of neo-platonism. There have been notable conversions to Islam, and there would be many more if we had anything like the missionary organization we ought to have. Europe, heartsick after a world war, in revolt against the materialism that made such a War possible is up for conversion. Verily,—the field is great, but the labourers are few!

Existing.Organizations

So far, practically the only organized foreign missionary work, for that matter practically the only organized mis ionary work at all has been that of the Ahmadies, who maintain well-equipped mission centres not only in India, but in Europe, Africa and Asia and it is most unfortunate, as I suggested at an early stage of this article, that a section of Muslims instead of being stirred to emulation by this noble example and striving either to help the existing missions or found new ones, seem to find a malicious pleasure in attacking and vilifying it and its promoters. This is not as it should be. Whatever may be our theological differences, every pious Muslim must agree as to the incumbency on him of the duty of promoting the work of tabligh. There are two ways in which this can he done:—

- (1) by helping the existing missionary organizations with money and sympathy; and
- (2) by individual missionary effort. The one duty is not less incumbent on the faithful than the other, as everyone must realize on mature consideration, but it is ito be feared both are almost equally neglected.

A Pious Duty

Every Muslim desires ardently the advent of the day when the whole world will be converted to the One True Faith; but how few of us do anything to bring about this much to be desired end? Let us follow the excellent example of the Christians, and unite in helping our missions to the utmost of our ability, both in money, as has been said and in sympathy. For it is certain that if every Muslim contributed his mite towards our foreign missions, then they would soon be in a position not less strong and efficient than those of the Christians, -and the pious work of tabligh would be greatly helped. Not less important is the missionary duty which devolves on every Muslim, of striving to bring enlightenment to the non-Muslims around him. Everyone of us has, among his office or business associates, at least one or two Christians, Sikhs or Hindus, educated and intelligent men, many of them possibly dissatisfied with the imperfect light of their own religion, and, therefore, readily receptive of the truth, if only it were earnestly and effectively presented to them. And yet, how little do we do to bring home that truth, which alone can bring both temporal and spiritual salvation, to our non-Muslim friends. do so little is probably because few of us realize how important, how urgently necessary, this work is. Let us then resolve to speak the word in season, and to speak it from a burning heart, so that our pious enthusiasm may compensate for any possible lack of eloquence or still in theological dialectic. In other. words, let us set the light of our piety on a house-top, and not. conceal it under a bushel.

ISLAM AND INTERNATIONAL RELATIONS.

BY KHWAJA ABDUL WAHEED.

Foreign relations are greatly influenced by the internal affairs of a nation, and Islam has, therefore no place for internal discord in its domain. Clash of all sorts inside the nation is prohibited. Every possibility of a civil war is obviated. ruler is tolerated in place of a bloody search for a good one. • There is no clash of labour and capital in the realm of Islam, no clash of sexes, no clash of the black and white The accumulation of wealth in the hands of a few is discouraged by means of a Law of Inheritance whereby the property of a dying man is split up and divided among his heirs; by the regular payment of the poor tax (Zakat) and the abolition of Interest. The poor are helped from the State Treasury and they have no cause for complaint when the necessaries of life are provided to them. is why never in the history of Islam has there been witnessed the struggle between Capital and Labour or the rich and the Neither has ever grudged the lot of the other. The rich could not amass fabulous wealth by squeezing money out of the hands of the less fortunate; the poor did not die of hunger and nudity.

The possibility of a clash of interests between the sexes was obviated by assigning to each of the sexes a distinct but separate place in life no less important than that of the other. To one was allotted the onerous task of rearing the future generations, of training the offsprings of the race in the fine arts of life, and to the other that of facing the hard facts of life outside the family circle.

In the wider circle of national affairs the life of the individual within the community is not handicapped in anyway. The life of the whole community is regularized on a highly equitable basis. Every individual enjoys complete freedom. There are no limitations on one's choice, no shortcomings on account of hereditary disqualifications.

And this is no hollow claim, but a well proved fact of life in the World of Islam. The Muslims, throughout their history, and all the world over, have acted up to and realized in actual practice, the principle of brotherhood more than any other religious people. Their Religion incorporates the week races into a world-wide followship of which they at once feel the sustaining force. Other religions cannot compare with Islam "Christianity has often appeared as exclusive in this respect. and hostile." (Gore). The same is true of Hinduism-a religion which debars a vast portion of humanity from any share in the blessings of this world or hereafter on no account other than that of hereditary disabilities. Islam, on the other hand, knows no distinctions of caste or colour or birth. It allows, within its fold, the highest grades of social status to be attained by the blackest of men and the meanest of workers. It has, in actual practice raised to kingship whole dynasties each member of which was a slave of his predecessor on the throne. short, equality of all men in Islam was not only an aspiration, but an achievement.

The people who were formerly enemies of each other became each other's brothers when they entered the pale of Islam.

The lowest of the Mussalmans could lead the highest in prayer. The least in rank could supercede the greatest in the life of the nation. The youngest in years could top the list of national workers against the oldest. Everything depended upon personal merits and individual qualifications. The master and the slave in Islam were brothers. The Prophet (May God bless him!) enjo ned upon such of his followers as possessed a slave to feed him as himself, to clothe him as he did, to get out of him as much work as he did himself. In fact, whenever any hard labour was needed the master was to participate in it with the slave.

Similarly, a rich man is required to mind the sentiments of a

poor man so much so that at his death when he is distributing his wealth among his heirs he must give something to the latter if he happens to be with him. Again, a Muslim is required to look after the needs of his parents, relatives, friends and neighbours. In fact he is to give all he has in the way of helping others after satisfying his own needs.

"And they ask you (to) what (extent) of their possessions) they should spend (in the way of Allah).

Say whatever you can spare."

A Muslim is expected to go farther still. One of the attributes of the righteous is that they feed others even at the expense of their own comfort.

One member of the Muslim society is not allowed to misbehave towards another:

"The abuser of a Muslim is a 'fasiq' and his murderer a 'kafir'.

The life of evey individual is to be respected. A murder is to be treated as a national calamity and not as a private affair,

i.e., the death of an individual is like the death of a whole community. The murder of a Muslim is punishable not only in this world but also in the life to come:—

"The Almighty is not prepared to forgive him who murders another."

"Allah refuses to accept the repentance of him who murders a believer."

I wonder if the individuality of the individual could be respected in a better way than this.

One of the very great reformations brought about by Islam in the domain of social relations is that it abolished all such systems as gave to certain classes and individuals special prerogatives without regard to their personal merits. Thus it abolished the priest-craft, it abolished church organization and it abolished liturgy in the true sense of the term. The only authority it maintained was that of the theologians who knew the Divine Law and who could not in any case constitute a real clerical caste.

In the same way Islam renounced celibacy and thus left no room in its social structure for the establishment of a privileged

class like that of the monks and the hermits. Such people can, therefore, command no respect in the polity of Islam.

Because of the absence of the clergies and of any ecclesiastical organization the feeling of responsibility rests upon every Muslim citizens of the State. Accordingly he feels the responsibility for keeping in order the social system of which he forms an integral part. Not only the religious teachers, but all classes of the Muslim population participate in the upkeep of peace and order within the State. Every individual citizen minds that his neighbour does not commit any crime against the society and the State.

We now come to the International relations. We find the modern world vainly trying to create international relationships for preserving world peace without the real will to peace or a sound basis for the same. The sanction for such relationships must be either physical force or a high standard of morality; but the nations of to-day, who profess to abolish war, have neither been able, so far, to evolve a system of co-operative force nor have established an ethical foundation for their mutual relations. The present day society of the dominating west is governed by a moral law. Probably the greatest trouble of humanity at present is that while modern science has increased human intercourse and almost annihilated the distance of space and time, no progress has been made in the way of regularizing international relations on sound In a world which is politically as well as economically interdependent, peace is in constant danger so long as the relations between the different nations are not based on a sound moral basis. Of all the old religions of the world and modern social systems the religion of Islam alone upholds moral principles and shares the common ideal of justice and peace, offers the best foundation for that universal moral law which must be established for the human society in the widest sense. It is my conviction that in the present day world of terrible engines of warfare and large scale production of economic goods the religion of Islam alone can help to bring about the fulfilment of the greatly cherished reign of moral principles in the affairs of the nations and lay down the true foundations of an abiding peace for the human race.

The ideal of peace within a nation and without it springs from the recognition of a common humanity, a conception which was presented for the first time in its most perfect and practicable form by Islam which regulates the behaviour of the individual within the community as already described above and the behaviour of one community towards another.

Obviously a nation which knows no discord in its own ranks and seeks to do no injustice to those outside itself is sure to taste the fruits of continued peace and prosperity and let others do likewise.

That mankind all the world over is one brotherhood each member of which is related to the other and feels for him is proclaimed in various ways by the Book of Islam. To begin with, it is claimed that the whole of mankind is the creature of the One Almighty God who is the Creator and Maintainer of not one nation or country but of all nations and countries. In fact, the brotherhood of Man is a necessary corollary of the Oneness of God. All the sons of One Father must naturally be brothers to each other. The Holy Quran opens with the words:

"All praise is due to Allah, Lord of the Worlds": which imply the Fatherhood of God and the brotherhood of Man. These words declare that the Almighty is the Creator and Evolver of all alike and not the Patron of one people or other. He is the Sustainer of All His creatures alike. His creations are equal in His estimation except where they differ in their personal merits.

In the Holy Quran, unlike other religious books, mankind as a whole, and not the Aryan or Semite, Israel or Copt alone, is addressed on every page. The verses of the Quran declare at every step that the destiny of all mankind is equally high and lofty, that the way to physical and intellectual progress is equally open to all men, that the material benefits of this earthly life and the higher spiritual blessings of the life to come equally are attainable by every man and woman. The forces and phenomena of Nature are created in the interest of all men equally. This wast expanse of space, this inexhaustible store of time, this infinite supply of power, in fact, everything, is for the benefit of all mankind alike:

"O people; Worship your Lord, Who hath created you and those before you, so that ye may ward off (evil). Who hath made the earth a resting place for you, and sky a canepy, and causeth water to pour down from the sky, thereby producing fruits for you."

(2:21, 22).

Every nation on the face of the globe has equally had guidance from the Almighty Creator:

"And for each nation there is a reformer".

There is no nation in the world that has not had its warner.

"And there is no people that has not had its warner."

The Religion of the Quran is not confined to geographical environments. It far transcends the national limitations based on geographical boundries. It aims at a universal empire of mankind in which every part is harmonious with the others, each nation in tune with its neighbour. It allows not a Muslim nation to encroach upon the rights of other nations. It admits not the claim of one people to rule over another simply because that other people is uncultured or semi-civilized. It declares no one people to be the inheritors of the blessings of this life or the next simply because it belongs to this particular school of thought or that. On the other hand it openes to the individuals of every community, irrespective of its nominal qualifications or geographical environments, the way to progress and advancement both physical and spiritual:

"Verily of the believers, the Jews, the Christians and the Sabians, whoever believes in Allah and the Day of Judgment and does good, for them is their reward from their Lord and there shall be no fear for them nor shall they grieve."

The Quran declares the last of the Prophets to be a Prophet for the whole world and not for one people or one country.

"And we have not sent you but as a blessing for the worlds".

Thus it lays down the foundations of a world-wide and international brotherhood.

It was the religion of the Quran which for the first time in the history of mankind made it obligatory for its followers to believe in the Founders of other religions:

"And those that believe in what is revealed to you and that which was revealed to the (Prophets) before you." and to respect the sentiments of other peoples:

"And do not abuse those whom they worship besides Allah."

All that has been said above is meant to regulate the conduct of mankind in the international sphere during the time peace reigns in the world. But the peace of humanity is liable to all sorts of disturbances. This is a world of hard facts, in which all living creation is at war with itself. Life is a struggle for power, for sustenance, for advancement. Where there is life there is inevitable composition. Where there is composition there is the will to injure, even to destory. It is during this time of warfare that the religion of Islam appears with more beauty and resplendence, for it regulates the war-time conduct of its followers so as to minimize the loss of life and property, honour and prestige.

The war allowed by Islam is a war either in self defence, or in support of a just cause. In no other case it is tolerated. Says the Holy Quran:

"Permission to fight is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist. Those who have been expelled from their homes without a just cause except that they say: Our Lord is Allah. And had there not been Allah's repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which Allah's name is much remembered."

In the last verse the mosqes are mentioned after the other religious places of worship. This is surely an improvement in the way of universal brotherhood and International co-operation.

A verse of the Sura-i-Nisa defines still more clearly the objects of warfare allowed in Islam. It tuns as follows: "And what reasons have you that you should not fight in the way of Allah while the weak Muslim men and women and children say: Our Lord! cause us to go forth from this town, whose people are oppressors, and give us from Thee a guardian and give us from Thee a helper. Those who believe fight in the way of Allah, and those who disbelieve fight in the way of the devil. Fight, therefore, against the friends of the devil."

There is not a single verse in the whole of the Quran to justify war in order to;

(i) Conquer other lands and peoples to create vast empires;

- (ii) invade other countries to create new settlements for the unemployed or surplus population;
- (iii) take possession of other lands to procure new markets for manufactures and capital.

But, it should be remembered, that war in self defence or in support of the oppressed cannot be avoided.

And when the inevitable happens, when hostilities do actually break out, what is to be the attitude of a Muslim? He is not to fight longer than is unavoidable; he is not to cause loss to the enemy greater than is absolutely necessary. He is to fight only so long as the cause for hostility exists, no more and no further.

"Therefore if they withdraw from you and do not fight you and offer you peace, then Allah has not given you a way against them."

And when the enemy lays down arms, hostilities must cease on this side simultaneously.

Once the enemy stops fighting the Muslims should stop too. Whenever the enemy seeks refuge he should be given.

"And if one of the idolators seek protection from you, grant him protection till he hears the word of Allah, then make him reach his place of safety."

As to how the Muslim army is to behave at the time of actual fighting we find that the Great Prophet of Islam instructed his army as follows:

"Do not kill any old person, or a child, or a minor or a woman".

And again

break your word. Do not cut off the nose and ear of any man, nor kill any child".

Here I would like to quote at length the instructions given to the Army that was despatched to Syria by the first Caliph of Islam, Abu Bakr (May God be pleased with himl). He is reported to have said:

"When you meet your enemies in the fight, yourself as befits good Muslims, and prove yourselves the true descendants of Ishmael. In the order and disposition of the host, and in all battles be careful to follow your religion boldly, and be ever obedient to your leaders. Never yield to, or turn your backs on, your enemiesDo not abuse your advantages, and beware that you don't stain your swords in the blood of him who yields; neither touch you the children, the women, nor the infant, old men whom you find among your enemies. In your progress through the enemey's land cut down no palms or other fruit trees; destory not the products of the earth; ravage no fields; burn no buildings; from the stores of your enemies take only what you need and want. Let no destruction be made without necessity...... Treat the prisoners and him who renders himself to your mercy with pity, as God shall do to you in your need; but trample upon the proud and rebellious, nor fail to crush all who have broken the conditions solemnly entered into. Let there be no perfidy or falsehood in your treaties with your enemies, be faithful in all things, proving yourself ever upright and noble, and maintaining your word and promise truly. Do not disturb the quiet of the monks and the hermits and destory not their abodes".

Now obviously the nation which does not encroach upon the rights and liberty of other nations and behaves so nobly in actual warfare will always be on friendly terms with the neighbouring peoples. We accordingly find that the Holy Prophet made peaceful alliances with neighbouring peoples. He never liked to invade any territory except when compelled by circumstances. And the first Caliphs followed in his footsteps. The Great Omar (May God be pleased with him!) is known to have declared that he did not want his people to come into contact with the Persians. In fact, he said, he wished a wall of steel could intervene between his own people and those of Persia.

The second section of the Sura-i-Mumtahna makes it clear that the Almighty wants the believers to enter into friendly relations with the non-Muslim peoples. It says:

"And Allah does not forbid you respecting those who have not made war against you on account of your religion and have not driven you forth from your homes, that you show them kindness and deal with them justly."

The Holy Prophet himself inaugurated a great era of international brotherhood when he accommodated his non-Muslim visitors in the first Mosque of Islam and allowed them to worship God in their own way inside the same. He again set an example in international relations when he made an alliance with the non-Muslim population of Medina to keep up the peaceful atmosphere of that city and to defend it against all common foes. In fact of all the Religious leaders it was the Great Prophet of Islam who for the first time in the history of the world invited the peoples of all religions to come to a common platform.

After friendly relations have been created and alliance formed with the non Muslim peoples let us see how the terms of such alliances are to be observed.

The non-Muslim citizens in a Muslim State enjoy all sorts of privileges. They are exempt from military service which is incumbent upon every Muslim citizen of the State, and in lieu of that exemption the adult males have to pay a nominal tax, called the "Jaziya." The amount of this tax is fixed with due regard to the means and income of each individual, and the females and children, the blind and the infirm and diseased are all exempted from it. Nor is it levied on monks and other religious persons who have renounced the world and society. And when they have paid the Jaziya the non-Muslims who are called "Zimmis" are free in every way.

The landed property of the subjects inhabiting conquered regions is saved from disintegration by the prohibition according to which the conquering Muslims are not allowed to acquire land or engage in agricultural pursuits in conquered countries.

When a Muslim State forms an alliance with a non-Muslim State the terms of the alliance are to be faithfully observed even though the Muslim residents of such a State be in need of help. In such a case the Muslim State cannot declare war against their non-Muslim allies. Says the Holy Quran:

"(Do not fight those) who reach a people between whom and you there is an alliance, or who come to you, their hearts shrinking from fighting you or fighting their own people."

In this connection I must draw attention to the memorable incident connected with the conquest of Mecca. It was intended to clear the whole of the Jazirat-ul-Arab of all non-Muslim dominance and the Holy City of Mecca of all non-Muslim influence. It was therefore declared that they were not to enter the Haram. A notice of four months was given them after which they were to be driven out by force. This period was stated in clear words. But the former allies out of these very non-Muslims were exempted from this condition. The period in their cases was extended to the period of their treaties:

"An announcement from Allah and His apostle to the people on the day of the greater pilgrimage that Allah and His apostle are free from liability to the idolators. Except those of the idolators with whom you made an agreement, then they have not failed you in anything and have not backed up any one against you, so filful their agreement to the end of their term."

An incident in the life of the Holy Prophet may be mentioned in this connection. In accordance with the terms of a treaty, the Muslims had bound themselves to help a particular non-Muslim tribe (Banu Khuzza) against their enemies. The Meccans and some of their allies treacherously attacked this tribe and killed a large number of them. The injured tribe applied to the Prophet for redress. It was in response to this appeal that the Prophet marched with ten thousand men against the Meccans as a consequence of which Mecca fell in the hands of the Muslims.

Still another incident of early Islamic history will illustrate more clearly the way in which the Muslim State is to observe the terms of a treaty. After the *Hijarat* a treaty was entered into with the Meccans containing a term according to which the Muslims of Medina agreed to return any refugee from Mecca back to the Meccans. Before this treaty was duly signed, a Muslim resident of Mecca fled to Medina and complained of unbearable hardships he had been receiving at the hands of the Meccans, but in spite of his lamentable tale of woe the Great Prophet of Islam (May God bless him!) ordered him to return to Mecca.

In the 4th chapter of the Quean it is laid down that the Muslims are not to fight with such of their enemies as join a nation with whom the Muslims have got friendly relations or such of them

as give up fighting. The verses embodying regulations regarding this matter have been give above.

These verses show firstly that such of the enemy as seek refuge with the allied non-Muslim powers are not to be treated as aliens and secondly that those of the enemy soldiers who give up actual fighting are to be treated as friends. The last verse clearly shows that those alone are to be fought against who persist in their hostilities.

The extent to which the God Almighty requires the followers of the Quran to go in the way of creating a peaceful atmosphere in international relations can be clearly seen when we read those verses of the Holy Book that deal with them.

THE TRUCE OF HUDEBIA

In all the annals of the chequered history of Islam, no incident shines forth with greater lustre and glory than the Truce of Hudebia. In the sixth year of the Hijrat, in conformity with a dream that the Holy Prophet (Peace and the blessings of God be upon him!) had seen, he started for Mecca to perform the "Lesser Pilgrimage," accompained by 1,400 Muslims. Muslims were very much delighted that once again in their lives they would have the opportunity to see their beloved native city from which they were forcibly expelled " for no other fault than they said that Allah was their God." But when the Holy Prophet (Peace and the blessings of God be upon him!) reached a village known as Hudebia he came to know that in utter disregard of the time-honoured and centuries-old custom that fighting was regarded as a sacrilege in the four sacred months and access. to the house of God was allowed to one and all in these months, the Meccans were bent upon barring his entry into Mecca. spite of the fact that the Holy Prophet (Peace and the blessings of God be upon him!) gave every assurance that he had come with the only intention of performing the "Lesser Pilgrimage," the hostile attitude of the Meccans showed no signs of relenting. The efforts of Urwa-bin-Masud Saqfi, a chief of great prestige and influence among the Meccans, having proved abortive as did those of Badeel, chief of the Khuza' tribe before him, to pursuade the Meccans to come to an agreement with him and allow him to fulfil the object for which he had undertaken such a long and arduous journey, the Holy Prophet sent Kharashbin-Onivya as his ambassador to negotiate with the Quresh. Not only did the Quresh kill the camel on which the Prophet's ambassador was riding, but sought to murder him too, which fate he fortunately escaped They as well sent a party of soldiers to take the Muslims unawares. But they were arrested en masse, 1.000 MBC and were forgiven with a magnanimity which was the most outstanding feature of our Great and Noble Master's character. As a last resort he sent his own son-in-law and afterwards his third successor, Usman, to appeal to the good sense of the Meccans and request them to allow him and his companions to enter Mecca and perform Umara. The Meccans incarcerated Hazrat Usman and the word went round the Muslim camp that Usman was treacherously killed in Mecca. Prophet (Peace and blessings of God be upon him!) was greatly, though quite naturally, upset. Sitting under a tree he asked his companions to give him their word of honour and swear at his hand that they would avenge the blood of Usman. Great enthusiasm and indignation prevailed among the Muslims. The Meccans realizing that if any bloodshed occurred, the blame of violating the sanctity of the sacred months would be upon their heads, sent Sohail to settle the terms of a truce with the Holy Prophet (Peace be upon him!), provided that the letter should return to Medina and come back next year. After protracted negotiations a truce was signed by Sohail as the plenipotentiary of the Quresh and by the Holy Prophet (Peace be upon him!). Its principal terms were:

- 1. That Muslims should reuturn this year.
- 2. That next year they should not stay in Mecca for more than three days.
- 3. That they should not bring their arms with them, with the exception of their swords sheathed in the scabbords.
- 4. That they should not take with them any Mussalman who is already living in Mecca, even if he himself wishes to go with them, and, on the contrary, if any Muslim should prefer to live in Mecca, they should not compel him togo back to Medina.
- 5. That if any of the infidels or the Muslims should go to Medina he should be returned forthwith, but if any Muslim should prefer to go to Mecca from Medina, he shall not be returned.

- 6. That the different tribes of Arabia will be at liberty to make alliances and treaties with any of the contending parties.
- 7. That this truce shall remain in force for a period of ten years. After the expiry of this period either party shall be free to annal it or have it renewed.

This truce rightly stands out as unique and unparalleld in the whole course of human history. Victors have imposed most crushing conditions upon the vanquished, but no community or nation has ever submitted to such apparently humiliating terms at a time when their star was in the ascedant and they could dictate their own terms to their enemies.

The Ho'y Prophet's prestige in Arabia had greatly increased since he had routed his enemies in the famous battle of Badr. He had now many allies and the number of his followers had become much larger; 1,400 Muslims had sworn at his hands to fight his enemies to death. The Meccans at the present occasion were not in a condition to fight, and they had fared badly even in the battles which they had fought with the Holy Prophet with much superior forces and ammunitions

Under conditions so vastly favourable to him, the Holy Prophet (Peace and the blessings of God be upon him!) g adly submitted to terms so humiliating that even a defeated country could hardly submit to them.

The terms of the truce were so glaringly humiliating that the companions of the Holy Prophet, who had never before questioned the propriety of what he did or said, were greatly perturbed, and Hazrat Omar even remonstrated with him. "Are you not the Prophet of God?" asked Omar. "Without doubt," promptly replied the Prophet. "Are we not in the right and our enemies in the wrong?" asked he again. "Yes," rejoined the Prophet of God. "Then why this humiliation and disgrace?" "I am the Messenger of God and I cannot disobey His command," said the Holy Prophet.

This seemingly humiliating truce, this apparently disgraceful agreement, this pact obviously unique in the annals of all treaty-making, proves beyond the shadow of a doubt:

- (1) That the Holy Prophet (Peace be upon him!) desired to have peace restored in Arabia at the cost even of his prestige.
- (2) That he was perfectly convinced that a peaceful atmossphere was more conducive to the spread of Islam than a disturbed one.
- (3) That it is highly mischievous to say that a person of such peaceful nature as the Holy Prophet ever enjoined or even encouraged the use of the sword for the spread of his teachings.

The Holy Prophet's belief that a peaceful atmosphere was very conducive to the spread of his faith was not unfounded. Khalid and Amr-bin-As, Islam's two most outstanding and famous generals, accepted Islam some time after the truce was signed. During the next two years when the truce was declared cancelled by the Meccans themselves the Arabs joined the fold of Islam in such large numbers, that in the 8th year of Hijratwhen the Holy Prophet (Peace be upon him !) marched upon Mecca to avenge the wrong done by the Meccans to a tribe. which had entered into an alliance with him, ten thousand men were under his command. Islam had not made so much progress in the preceding 19 years as it did in the two years that elapsed between the signing of the truce at Hudebia and the Fall of Mecca. In the face of such convincing evidence does Islam need any further proof to show that it was never spread by the The incident of Abu Jandal demonstrates our Prophet's honest, sincere and scrupulous adhesion to the terms of the" treaties he had made with his enemies. Prejudiced Christian writers of the West say that Muhammad violated his treaties. when it suited his purpose. Let them honestly reflect over the incident described below.

The Holy Prophet (Peace be upon himl) had hardly signed

the Truce when Abu Jandal, son of Sohail, who had accepted Islam in Mecca, appeared fettered and bleeding and appealed to the Muslims to save him from the inhum in treatment to which he was subjected. The heart of the Prophet (Peace be upon him!) was deeply touched. The Muslims were very much upset to see a brother in faith so atrociously treated merely for the sake of believing in a religion which appeared to him right. The Holy Prophet requested Sohail to let Abu Jandal join the Muslims. "It is against the truce which we have just signed," said Sohail. The Prophet became silent, and the poor man was dragged to Mecca by his own father, shackled and fettered as he was, before the eyes of the Muslims, who stood helpless with hearts full of sorrow and grief.

'ID IN LONDON

The Id-ul-Azha festival was celebrated on 27th March at the London Mosque at 11 A.M. The Imam of the Mosque delivered a fitting sermon. In the afternoon Sir John Wardlaw Milne, M. P., gave an excellent address on the British Empire and Islam.

Sir Wardlaw Milne expressed the opinion that it was difficult to overestimate the part which Muslims could play in India, but their progress in some respects lagged behind. It was all the more necessary but they should prepare themselves for the immense opportunities likely to be available.

Sir Wardlaw Milne added that it would be a good step if, as a result of the present constitutional inquiry, the goal of the Indian political agitation changed from an endeavour to wrest fresh concessions from the British Parliament into better government and reconciliation of all parties. India was unable to stand still and must advance on lines which would bring her more in touch with the rest of the world.

Lord Winterton, M.P., presided over a most distinguished gathering, including 15 foreign Ambassadors and Consuls, two Lords, 18 Members of Parliament, eight Knights, six Rotarians, six Secretaries of important societies and some Jews and Hindus. Lunch and tea were served to the gathering.—Reuter.

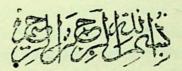
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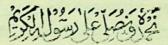
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In the name of Allah, the most Beneficent and the most Merciful. We praise Him and invoke His blessings upon His exalted Prophet.

"A Prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."

ISLAM PROMOTES WORLD UNITY, PEACE AND PROGRESS.

CHAUDRY ZAFRULLAH KHAN, B. A., LL. B. (Lond.), M. L. C., BAR.-AT-LAW, PUNJAB, INDIA FORMERLY PRESIDENT OF THE ALL-INDIA MUSLIM LEAGUE.

Summary of the address given to the 2nd Parliament of Religions organized by the World Fellowship of Faiths at Chicago (U.S.A.) during August and September, 1933.

Islam:—"Peace, through complete surrender to God's will," the faith revealed through all the Prophets; Abraham, Moses, Jesus, Confucius, Zoroaster, Buddha, Ramchandra, Krishna, and, in its complete and final manifestation through Muhammad (on all of whom be peace and the blessings of Godl).

It eliminates all discord and brings about a complete reconciliation between (a) God and man; and (b) man and man.

- (a) By teaching the Unity of God and explaining His attributes it instils into the human mind such a conception of the beauty, beneficence and majesty of the Creator as to steep the mind in an all-enveloping atmosphere of love, reverence and awe for God, thus making a complete submission of the human will to God's will as the only true and unfailing source of joy and happiness.
- (b) This is really working out in detail only one aspect of (a). Under this heading Islam days down guiding principles for the adjustment of the relationship between: (1) the sexes; (2) the members of a family; (3) members of society; (4) Master and servant; (5) Capital and Labour; (6) the State and the citizen; and (7) one State and another. By so doing it seeks to eliminate every element of discord from every aspect of human relationship and to establish perfect peace.

It fosters the conception of peace and concord by its very name; Islam: Peace: Submission to the Divine will, which again is perfect concord and thus perfect peace. The Muslim greeting is: "Peace be unto you"; and every Muslim man, woman and child throughout the world promotes an atmosphere of peace and goodwill by greeting every fellow Muslim whom he or she may meet or from whom he or she may part during the course of the day, with this greeting of "peace", at once a prayer and a salutation, and when greeted himself replies: "And unto you be peace."

Islam has taught and in practice has achieved a complete equality of mankind. "The supreme gift of Islam was the ideal of unity which it drilled somehow into the heads of a hundred races—not merely the unity of God, but even more the unity of mankind." (This Believing World, by Lewis Browne). A single visit to a mosque (Muslim place of worship) would furnish a living picture of this unity and equality which it would be impossible to match anywhere else.

Again, Islam has set at rest the age-long conflict between Science and Religion. It teaches that both proceed from a Divine Source: Religion being based on a direct revelation through the Word of God, and Science being indirect Revelation through the work of God, and that thus there can be no real conflict between them In fact, one complements the other. Again and again does the Holy Quran (the Word of God) draw attention to the phenomena of nature (the Work of God) to illustrate and emphasize its teachings and there are numerous exhortations enjoining the study of and a research into these phenomena for the purpose of a complete understanding and realization of the relationship of man to God.

All of this would show that there is a divine design for peace and unity underlying the Universe, and whereas provision has manifestly been made for it on the physical side, a parallel provision has been made on the spiritual side. On the physical plane we can clearly perceive that as the result of an astonishing development in the means of transportation and communication and other facilities, the various sections of mankind are fast tending to become, as it were, members of one family. It behoves us, therefore, to recognize this Divine Purpose and to constitute ourselves the instruments through which this blessed purpose may be fufilled. That it will be fulfilled cannot be open to the slightest doubt; it is for us to choose whether it shall be fulfilled through us or in spite of us All that tends to obstruct this purpose, to raise fresh barriers between mankind or to preserve old ones, will be swept away; all that tends to promote this purpose and to bring it to its fulfilmet shall be blessed and fostered.

In the same way the Divine Grace and Mercy has made provision for the spiritual unity of mankind. While the human race was still in its infancy and sections of it were widely scattered over the face of the earth, communication between them being difficult and infrequent, spiritual guidance was provided for each section locally through men beloved of God whom He made the spokesmen of His will. As contact between

mankind was about to be fostered, He revealed His will through Muhammad, the Master Prophet (on whom be peace and the blessings of God!) in the Holy Quran, which describes itself as a "testimony" and a "distillation of the Holy Scriptures previously revealed, a law unto all time and for all the peoples of the Earth.

And one more promise remained to be fulfilled. the great Prophets (on whom be peace!) had under Divine revela tion held out a promise to their followers that in the latter days they would appear again to lead mankind back to the truth. But the moment we realise that Revealed Truth has always proceeded from one Source, we must at once understand that all these Second Advents of the various great Prophets must be fulfilled in one person, who would come in the Spirit of all these Prophets (on whom be peace!). And these promises have been fulfilled in advent of Ahmad of Qadian, a servant of the Master-Prophet Muhammad, whom God has called "The Divine Champion clothed in the Mantles of the Prophets' (on all of whom be peace and the blessings of God!) In him may the Hindus recognize Krishna, the Jews and the Christians recognize the Messiah, the Muslims find the Promised Mahdi and all other creeds their own particular Prophet. Again, the Divine Purpose must be fulfilled and mankind brought together through Ahmad. It is for us to decide whether we shall be the instruments for the fulfilment of this purpose, or shall set ourselves to obstruct and fight it.

"Oh Lord do Thou of Thy infinite mercy and grace cause us to be of those through whom Thy will shall find its fulfilment and save us from falling into the error of obstructing Thy will and purpose. Amen."

PROSPECTS OF ISLAM IN JAPAN

BY CH. ABUL FAIZ KHAN B.A., B.T.

In a very recent issue of an English daily Journal of Northern India there has appeared an important report from that paper's "Kabul correspondent". The report is based on the interview with the Japanese Ambasador at Kabul. It says that in the land of the Rising Sun Islam is slowly and surely though imperceptibly gaining ground. The penetration of Islam in Japan is fraught with tremendous possibilities; and is likely to mark a new epoch in the history of that great Eastern country. With the fall of the Turkish Empire the political power of Islam received a great setback. But the loss sustained by the fall of the Turkish Empire may be made up by the spiritual conquest of Japan by Islam, who knows?

- 2. There are at present two religions in Japan, viz., Buddhism and Shintoism or a medley of both. But an average Japanese worships one religion only, the religion of the worsh ip of Mammon. Neither Buddhism nor Shintoism appearse the intellectual cravings of the Japanese people and as a result they are in search of some other creed that will cheer up their morbid souls, and fill them with buoyant enthusiasm and zeal and pour forth into them the nectar of life, courage and joy.
- 3. Buddhism is already a dead creed. The Japanese have become tired of it. They gave it a long trial for centuries, and found it wanting and quite unable to fulfil their modern requirements. Christianity tried to take its place but has failed because in the eastern mind Christianity and western domination are synonymous terms. The Japanese government were not slow to realize the ulterior motives of the Christian Missionary Societies and on more than one

occasion it was forced to warn them against their political activities.

- 4. Now that the Japanese have shed Buddhism and Shintoism and have refused to accept Christianity, the question arises, can Islam triumph in that country? Will it be able to supplant Buddhism and succeed in due course as the state religion of Japan? This question will, perhaps, best be answered by instituting a comparison and contrast between Islam and Buddhism.
- (i) Lord Buddha was the founder of the Buddhist faith and was the originator of its philosophic concept and is regarded as a sort of a demi-god by the Buddhists.
- (ii) The noblest feature of Buddhism is the stress that it lays upon service to humanity. Service is the keynote of the faith of Buddhism and that was why Emperor Asoka was inspired to devote so much of his energy, endeavour and zeal to the promotion of its cause. No other faith in those dark days brought so much happiness and prosperity to the people of India and no other faith tried so much to improve their moral tone.
- (iii) Buddhism laid stress on noble thoughts, noble actions by which a mortal can achieve the goal of his life. As thought is father to actions, Buddhism considered that evil thoughts polluted the soul.

Islam was not slow to realize the value of these moral principles:

- (i) Islam could not possibly regard Buddha to be a deity but it does look upon him as a Reformer, a great Teacher of humanity who had attained union with the Most High.
- (ii) Islam like Buddhism lays great stress on service to humanity and side by side with the belief in God, the Prophets and Angels, it inculcates that humanity should be served in every possible way.

(iii) Islam has laid great stress on the necessity of the purity of thought and deed. In several places in the Holy Quran Islam has urged the Muslims to shut the avenues of their hearts against all impure and base thoughts. The highest spiritual stage to which a Muslim is expected to reach is the attainment of the state of نفس صطحانة i.e. the stage of the soul at rest, where even a passing impure thought does not find access.

But we should not fail to look to the other side of the shield. There are certain things in which Islam vastly differs from Buddhism and where it can legitimately claim advantage over Buddhism.

First.—The histrocity of even the founder of Buddhism is, judged by the canons of Higher Criticism, open to serious question. Buddha was not an historical personality in the sense in which Muhammad was. All the records of his spiritual mission are shrouded in mystery. Nobody can tell with definite certainty the mode of life Buddha led before he embarked upon his career, or can affirm what places he visited, what kind of converts he obtained, how his teachings were received by his compatriots, or even what was the real nature of his teachings. All these valuable informations we are denied in Buddhism.

Secondly.—The religious scripture and written traditions of Buddhism have not been well preserved and have lost the purity of their character. Students of the history of the Buddhist period are fully aware how Buddha gave his followers a blank check and it was only after nearly three quarters of a century that a Council of Buddhist monks sat under the auspices of the illustrious Emperor Asoka when certain teachings of Buddha were collected and compiled under the title of "Tripitakas" and this ultimately became the famous scripture of the Buddhists. This "Tripitakas" subsequently underwent several revisions and alterations and it is open to serious question as to whether the existing scripture is at all to be relied upon.

Thirdly.—Buddhism was never meant for the whole of mankind. There is no definite injunction of Buddha on that point and nowhere Buddha said that he meant it to be a religion for all mankind. Long after he departed from the world his disciples conceived the idea of the universality of his mission and sent missionaries abroad for the propagation of the faith. Buddha himself never inculcated his followers to take his message to the people of other nationalities.

Fourthly.—Some of the teachings of Buddha were impracticable. Buddha nowhere laid it down as an act of virtue to lead domestic life. His personal example convinces us that he desired to foster and encourage monasticism and it is recorded that when in his presence some of his disciples expressed their intention to lead the life of monks, Buddha encouraged them and did not say a single word against it.

(ii) Buddha's attitude towards the members of the fair sex was far from satisfactory. He himself considered woman as a serious obstacle in the path of the attainment of spiritual salvation.

Let us see what Islam has to say on all those points and how it fulfills human requirements:

First.—The histrocity of the Holy Prophet Muhammad cannot be questioned. We know him so intimately as we know those with whom we live. The minutest details of his private and public life have been preserved even to the extent of his private dealings with his wives. Almost every word that fell from his lips, his every action has been carefully and faithfully treasured and serves to day as an inspiration and guidance to hundreds of his devoted followers.

Secondly.—The Holy Book of the Muslims—the Quranhas remained during the last 14 centuries quite free from every human interference. This is a fact that has been admitted by even the most hostile critic of Islam. No other book under the sun is so completely immune from the ravages of time, no other book can boast of its pristine purity and the integrity of its original character.

Thirdly.—Islam claims to be meant for the whole of mankind for all times and claims that the Master-Prophet Muhammad was a Messenger of Allah for the whole human race. The Holy Prophet sent his ambassadors to all the civilized countries—Rome, Persia, Egypt and Syria and Abyssinia, etc., and invited the people of these countries through their kings to embrace the religion of Allah.

Fourthly.—Islam is the only religion which can be practised by all men under all circumstances and conditions. It was not meant for monks and mendicants but for those who struggled for existence in the thick of the battle of life. The Holy Prophet says, "There is no celebacy in Islam". "Until a man marries, his life remains incomplete," he adds.

I shall now consider some of the features of Islam which will not fail to evoke admiration even from its worst critics. The religious, moral, political and social aspects of Islam are briefly described below:

First.—The Religious Aspect of Islam.—The first thing that invites our attention is the simplicity of the Islamic faith. Islam requires its followers to believe in one God, the Supreme Deity, ALLAH, the Creator, the Sustainer, the Developer, the Eternal and All-Knowing, Who is completely free from all frailties to which human flesh is heir to.

- (ii) Islam tells us that the attributes of Allah never become inoperative and ineffective and that He even now sends His Messages of love and hope for the guidance of the erring humanity.
 - (iii) Islam does not believe in Incarnations of the Diety,

nor does it affirm that He begets children, maintains conjugal relationship with any member of the other sex as some other religions believe.

- (iv) The article of the Faith of Islam unlike other faiths is very simple, so simple that even a school-boy can understand it, and it is summed up in the simple sentence, "There is no God other than Allah and Muhammad is His message-bearer."
- (v) The Prophet of Islam is not regarded as a supernatural being, nor is he looked upon as an incarnation of God, but like all human being's a man of the flesh, a model for humanity, with this difference that he was chosen to deliver God's message to the erring humanity and to guide them to the path of virtue and righteousness, which leads to salvation.
- (vi) Islam has laid down a code of morality like other faiths but, it has gone a step further and does not advocate the total annihilation of the natural instincts and impulses. It says, no instinct is bad in itself, it is its proper use or its abuse that constitutes good or bad morals.

Secondly.—The Political Aspect of Islam.—Islam does not recognize the hereditary principle of Kingship as was the case in the Epic Age of India, but lays emphasis upon the election of Rulers known as Khalifas.

- Body, call it a legislative Assembly, Parliament or Senate or what you will, whose advice he should always seek, consider and respect but it should not be binding upon him. He has the power of veto.
 - (iii) The duties of the subject is to obey the Ruler or Khalifa. All revolutionary activities against the State are unlawful in Islam.
 - (iv) Relations among different peoples of the State

should be friendly, amicable and harmonious. Complete liberty of consience should be enjoyed by everybody, and the Muslims should not speak in disrespectful terms about the deities and founders of other faiths and even lay down their lives in defence of churches, synagogues and temples.

- (v) Islam lays down some salient principles regarding the duties of citizenship. The Holy Prophet says that a Muslim should not leave a place which is suffering from an epidemic to a place which is free from it. He should have respectful consideration for the feeling's and susceptibilities of his non-Muslim neighbours.
- 6. Thirdly—The social aspect of Islam:— Islam patronizes learning and culture and the Holy Prophet is reported to have said, "The acquisition of knowledge is a duty, binding upon every male or female," "He dies not who dies in search of knowledge," "Go even unto China in pursuit of knowledge". The intellectual achievements of the sons of Islam in the hey-day of its glory are too well known to be repeated here.
- (b) Islam is essentially a religion of democracy, the only religion that eliminated all distinction between man and man. "The best among you is he who is most pious", so runs a verse of the Holy Quran. Students of history know only too well how the coloured negroes were raised to the positions of trust and dignity under the Muslim kings. Every body knows how the Holy Prophet himself played the role of a match-maker and proposed the hand of his cousin to one of his slaves."
- (c) The Holy Prophet was the first man who sought to elevate the status of woman. He refused to believe that woman was the gate of sin, an obstacle in the path of spiritual advancement and set the example of a noble husband in his own person. Regarding one of his consorts,—Lady Ayesha (of blessed memory)—he is reported to have said, "Learn the Quran from Ayesha". Regarding the treatment to be accorded to one's wife the Holy Prophet

said, "The best among you is he who is best to his wife." And how a mother should be treated he says, "Paradise lies at the feet of the mother", "Paradise will be a sealed book to him who incurs the displeasure of his parents (except in the performance of a religious obligation)".

(d) To maintain the purity of domestic life free intermingling between the opposite sexes has been discouraged and it has been ordained that man and woman should not cast lustful looks upon each other, should not have private discourses and should not meet privately. Women have been enjoined to hide the beauty of their person from the members of the opposite sex.

Fourthly .- ECONOMIC ASPECT OF ISLAM :-- The present is generally regarded to be the age of the triumph of Socialism and the days of Capitalism are believed to The Holy Prophet Muhammad was the be numbered. greatest socialist thinker that the world has ever produced. Islam restricted the accumulation of wealth in a few hands and enjoined Zakat (compulsory charity) upon her rich and well-to-do sons as an obligatory duty. (a) He enjoined the distribution of property left by a dead person among all his children and some other relatives. The- Holy Prophet invoked the curse of God upon him who deprives any of his children of having a share of the property. (b) Islam has put a ban upon usury and interest, - both borrowing and lending of money on interest have been held as unlawful. (c) Islam has encouraged and fostered trade and commerce between different countries and nationalities and has considered it as a "boon" of God (Fazlullah). Investment of money in business is encouraged and spoken highly of. (d) Gambling and alloother games of chance have been forbidden and believers have been exhorted to refrain from those "tricks of Satan" under the pain of incurring the displeasure of Allah.

I now propose to refute certain objections that are generally raised against Islam and its Prophet:

(a) It is alleged that Islam, by sanctioning polygamy

has put a premium on voluptuousness and has lowered the prestige of womanhood. It is to be noted that polygamy has not been ordered to be observed by Islam and has only been permitted as a sort of concession under certain exceptional circumstances.

The fact that man is polygamous by nature should not be ignored while dealing with this question. In cases of permanent indisposition of the wife and her inability to bear any children, when she cannot fulfil the vows of wedlock, her husband either shall have to divorce her or shall marry a second wife. It is only under such exceptional circumstances that Islam allows her sons to have more than one wife.

(b) Again it is said that Islam has laid stress on the ritualistic side of the religion, e.g., it has enjoined pilgrimage to Mecca, performance of sacrifice on specific occasions and has dictated a few prohibitions and these undoubtedly tend to make religion a mere formality and a show. The objection is apparently based upon a misconception of human nature. "No impression without expression" is a well-known dictum of psychology and as such all beliefs, in God, His revelation and Prophets will be so many idle platitudes unless they were accompanied by an outward expression which is synonymous with rituals, because rituals are the outward expression of the religious impression.

To sum up, the present is undoubtedly a psychological moment in the history of the Japanese nation. They have already become tired of their existing faith and are looking forward to change it for a better and more practical one which can satiate their spiritual cravings and guide them in the affairs of their daily life; and the only religion which can fulfil these needs is ISLAM. It is time that the Japanese people thought seriously over this most vital problem and made a comparative study of Islam and other faiths and if it stood the test successfully, embrace it.

It is also the bounden duty of the Muslims to see, now that Japanese are in a receptive mood Islam is preached to them in a manner that may appeal to them.

RE-UNION AFTER DIVORCE

(By Mr. Muhammad Ibrahim, Sub-Judge, Dera Ghazi Khan.)

Quite a large number of savants and Muslim Jurists have thrashed threadbare the objections which from time to time have been levelled against the institution of divorce which is a corollary to the marriage laws. They have given elaborate reasons for supporting it and for having recourse to it in case it becomes impossible for a couple to continue conjugal union.

But they seem to have paid more attention to the letter of the law rather than to the spirit of it and so have written heaps of books explaining the technical words such as Talaq-i-Rajae (reversable) and Talaq-i-Bain (irrevocable) and as to whether the formula should be repeated thrice all at once or on three different occasions.

In explaining verse 2: 230 they seem to have totally ignored the spirit of the law which encourages the re-establishment of conjugal relations after separation and have limited the period within which reconciliation can be brought about. They have ruthlessly trampelled under their feet the fine feelings of a self-respecting woman who for no fault of her has been divorced capriciously by her guilty husband. The conclusion arrived at by them is that after the "irrevocable" divorce she cannot re-establish conjugal relations with her separated husband until she marries another husband and the latter divorces her. This penal condition is deduced from the words

It is said that this restriction makes the third pronouncement of Talāq very cautious and is intended to serve as a check against it. I think that such a view reflects little credit on Islam which alone of all the religions of the World lays stress to hold woman in respect.

To make myself more clear I take a concrete instance. A is an all-round good wife. But her husband B is just the reverse of her. For no fault of A he divorces her. But about a year after the "irrevocable" divorce he realizes his blunder and wants to set it right. For it is never too late to right a wrong. Until that time A has not contracted a second marriage. She does not want to see the face of a second husband and is anxious to return to her former husband and home where she has her children. It is said that she cannot re-unite herself with her old husband unless she marries a second husband (not with a view of legalising her re-union with her first husband by subsequently procuring Talag from her husband) and is divorced by him. My objection, is why should she suffer for the guilt her husband. The right thing would have been to impose some deterrent penalty on the husband and not on the innocent decent wife. He should have been ordered to undergo some hardship and the wife should not have been compelled to wash the dirty linen elsewhere.

I admit that there are people who do not mind reclaiming their divorced wives after they have been divorced by their second husbands and there are women who also do not think it objectionable to be the wives of more than one man one after the other. But certainly there are others who think it contemptible socially. Then would you limit this law to persons of the first category—that law which was meant for all ages, for every class of every race and for every stage in society.

I think that the verse does not mean what is generally understood.

The word 'mutallaqa' is used about a woman when "she was lest free to go her way or became separate from her husband."

So when you pronounce a Talāq it means that you make a sort of announcement that you henceforth suspend your conjugal relations with your wife with an intention of separating her. But after the pronouncement of the first Talāq you can as of right re-assert your conjugal relations, the wife has no option to refuse (except by having recourse to Khula procedure which she can have at any time).

But suppose you do not reclaim her and after a certain fixed period you pronounce the second Talāq. This second pronouncement also will not take away the right from you in claiming her back and if you claim her she cannot refuse. For these two periods of separation you shall have to give her separation subsistence allowance (as in England it is paid though under separate conditions) and she can legally claim it.

But if after the second Talāq you do not reclaim her and the irrevocable Talāq has taken place then you cannot as of right reclaim her. Your right has now become extinguished and the option now rests with the separated wife. If you can bring her round and she agrees to your request of conjugal relations there is no bar according to the verse

فلا جناح عليهما إن يتر اجعا إن ظنا إن يقيماً حدوه الله.

Now I come to the verse in question and verse No. 2: 232.
These run as under:

الطلاق ورتن في فان طلقها فلاتحلله صيعد حتى للكم زوجاً غيريد فان طلقها فلاجنام عليهما ان يتراجعا ان طنال يقيماً حدوه الله وإذا طلقتم النساء فبلغن إجلهن فلا تعضلوهن أن ينكحن أزواجهن إذا تراضو بينهم بالمعروف

I would translate the above as under:

"Divorce may be pronounced twice,.........So if a husband divorces her she shall not be lawful to him aftewards so long she is under contractual obligation to perform connubial intercourse with another man, then if the latter divorces her there is no reproach on them if they return to each other (by a fresh contract of marriage) if they think

This translation if it is grammatically correct means that even after the husband has lost his right to claim her as of right they can re-unite if the woman so pleases till that date on which she contracts with an another person to permit him connubial intercourse with her. For it is against good morals to dissuade her to break off her contract. But if she has made no such contract with another man there is no bar to her re-union with her former husband. Verse 232 in clear words allows the first husband to remarry the divorced wife even if the period of waiting has elapsed.

The sister of Maqil-bin 'Yasar was divorced by her husband and the period of waiting had elapsed, they were rejunited again when this verse was revealed. Vide page, 108 of the Holy Quran by Maulana Muhammad Ali. The author of Tafseer-i-Haqqani has translated the words as marrying their first husbands. This translation is quite in keeping with the sense which the words and import.

Nikah is an agreement to live with a certain person allowing him to cohabit her at a time to come, and when consummation takes place or during the course of consumation she becomes zij.

So the words ينكبن ازراجبن mean the making of an agreement with a person whose is she has already been at one time.

Lastly I fail to understand why if a woman if lawful to her husband after having been divorced by her husband she should be unlawful without having recourse to a second marriage and a second divorce.

Please correct me if I am wrong.

[The construction you have put on the verse:

read along with the rest of your statement shows you to be holding the view that even after a woman is divorced by her husband finally and irrevocably (i.e., after the announcement of the third divorce) she can seek union with him if he also desires and she agrees to it. That is to say even after the third divorce is pronounced the divorced woman and her husband can, after mutual agreement, live as wife and husband just as both are allowed to re-unite after the pronouncement of the first and second divorce, the difference between the two procedures being that whereas after the first or second divorce the husband has got the right to take her back if he so desires the after without securing her agreement, divorce is pronounced he forfeits that right and can get her back only with her approval and agreement. a view which is in complete disagreement with the consensus of scholarly opinion in Islam and the timehonoured Muslim practice and tradition and also against the explanation of this verse given by the Holy Prophet (Peace be upon him!). You may choose to reject some of the sayings of the Prophet recorded in the Books of Traditions as unauthentic and unreliable but you cannot safely afford to reject all of them. The authenticity of the tradition which embodies an explanation of the verse under question given by the Holy Prophet and which fully contradicts your view has never been doubted or disputed. His emphatic and unequivocal precept is that a divorced woman cannot remarry her husband unless she marries another man, has connubial intercourse with him and is formally divorced by him. Moreover the Arabic Grammar and Language do not support the explanation given by you. According to you the meaning of the

verse is that she ceases to be lawful to her husband only when she has married another man. Before her marriage with another man she can at any time seek re-union with her husband if both agree. If your explanation of the verse is taken to be correct, the verse should read as نا الله عن الله عنى الله ع

منى حرف يالى لاحد ثلاثة معلى التهارالغاية رهوالغلاب والتعليل وبمعنى الا is a particle, used in three senses: denoting the end of an extent; which is its predominant meaning; and denoting a cause or motive: and syn. with المعاونة عند عند ويتاريخ المعاونة المعاونة

(I will not cease until I reach the junction of the two rivers . 18:60.) The second sense is expressed in the verse

(and they will continue fighting with you so that they turn you back from your religion). And the sense of I (but) is expressed in the verse

(nor did they teach it to any one, but they said, we are only a trial, therefore do not disbelive). عنى always connects two sentences and with the exception of the case in which is used in the sense of الله (but), the action implied in the sentence preceding it is reversed when the action implied in the one following it comes into operation. The following few examples from the Quran will explain and clear our point:

فلن ابرح الارض حتى ياذن لي ابي-

(I will by no means depart from this land until my father

permits me; i. e., I will depart from this place when my father permits me.)

الله العغيرما بقوم حتى أيفيروا ما بانفسهم.

(Allah does not change the condition of a people until they change their own condition themselves, i.e. Allah changes their condition when the people change it themselves.

(So fight that party which acts wrongfully until it returns to Allah's command, i. e, do not fight that party if it returns to Allah's command). Keeping these different uses of in view the meaning of the verse

will clearly be, "she will not be lawful to her husband after she is divorced by him three times until she marries another husband and is divorced by the latter" i. e., she will be lawful to him only when she marries another man and is divorced by him. For your benefit we give below the translation of all the relevant verses.

And when ye divorce your wives, and they have waited the prescribed time, hinder them not from marrying their husbands when they have agreed among themselves in an honourable way.—Ed.]

INSTINCT AND INTELLIGENCE

There are certain essentials in the instinctive act which separate it sharply from rational behaviour: 1. An instinctive act is independent of instruction. For example, the bee, when it makes its cell, does so without ever having gone through an apprenticeship. 2. An instinctive act is independent of reasoning. For example, the bee does not plan out before hand all the marvellous geometrical perfection, which enters into the cell of its comb. 3. An instinctive act has an end in view. But of that end the creature is ignorant. For example the bee, when making its cell, is unaware of the fact that it is building a receptacle for the purpose of storing honey.

What, then, is instinct? Is it an innate force, born with the creature, a fixed part of its inherited nature? There is no calculation in it, no premeditation. It is a blind impulse, a striving in the dark, an unconscious automatic drive which must be implicitly obeyed, writes R. W. G. Hingston in the Saturday Review, London.

Turn now to intelligence. See how sharply it contrasts with instinct. An instinctive act is an inborn impulse; an intelligent act is something that has been acquired. An instinctive act is independent of experience; an intelligent act is one that has been learnt. An instinctive act is unconnected with any reasoning; an intelligent act implies logical thought.

Just one intelligent act from insects. A certain wasp has the habit of paralysing caterpillars dragging them into a hole in the ground, laying an egg on the body of the caterpillar, and finally closing the hole with earth. Now let us picture the act of closing. The instinct of the wasp is to shuffle in earth till the hole is filled level with the ground, then to scrape the surface a little so as to hide all

trace of the spot. That is the simple closing instinct which all the individuals belonging to the species perform in the same way.

But one day a particular individual was noticed which did something far better than the ordinary insect. Not satisfied with just shuffling and scraping in earth, this particular genius took hold of a stone and began to use it after the fashion of a hammer. It first went to some pains to find a suitable stone, then took it between its jaws, then pounded the earth with it into the hole until the surface was hard and level. This is an example of an intelligent deviation in the direction of an insect making use of a tool.

To what extent do these intelligent deviations extend through the animal kingdom? Man, of course, is mainly ruled by them. Few would deny them to mammals and birds. Many refuse to admit them in insects, and to those I recommend the hammering operation performed by this particular wasp.

For myself, I believe that these two forces, the rigid innate automatic instinct, and the plastic acquired variable intelligence, run through the whole animal world. Man is a combination of these two forces.

THE OPPORTUNITY OF ISLAM IN AFRICA

Along with the struggle for political and commercial supremacy between different nations, there is going on an equally acute struggle for the spiritual conquest of the world among various religious systems, especially between Islam and Christianity and nowhere this struggle has become so intensified as in the Dark Continent. Great efforts have been made in the past and are being made at present with renewed vigour by Christian Missions to win Africa for Christianity. The Church has spread a vast net of preachers throughout the length and breadth of the country and huge sums are being spent to make Africa safe for the faith of Jesus Christ. But the results that have so far been produced by these gigantic efforts to Christianize Africa have been extremely disappointing for the Church. Africa is drifting rapidly and regularly into the lap of Islam. With no men and money, no regular missions, Islam is spreading in Africa with a rapidity that has dismayed and baffled the Church heirarchy. They do not know how to meet this danger. They may attribute this very fast progress of Islam to this or that cause but they cannot deny the bald fact that Islam is very rapidly progressing in Africa. Islam is everywhere a world problem for Christianity, but in Africa this problem has assumed very dangerous dimensions.

The most conservative estimate places the Muslim population of Africa at more than sixty millions, more than one-third of the population of the whole continent. In twelve African countries we are told by Christian Missionaries themselves, over ninety per cent. of the people are Muslim, namely in Morocco, Tunisia, Ria de Oro, Egypt, Tripoli, Barqa, Mauritania, Zanzibar, and, British, French and Italian Somaliland. In seven other countries over fifty per cent. of the people belong to Islam; namely, in Algeria,

Senegal, Guinea, Nigeria, Northern Nigeria Chad-district and Eritrea. Four other lands have a Muslim population of over thirty-three per cent., the Anglo-Egyptian Sudan, the French Sudan, Kenya, and Abyssinia.

The spread of Islam in Africa began very early and was characterized by three distinct periods of conflict. In the first period (638—1050 A.D.) the Arabs rapidly over ran the whole Mediterranean littoral from Egypt to Morocco, where the stubborn resistance of the Berbers, and especially discord among the Muslim rulers, prevented wider conquest until the tenth century. During the second long period (1050—1750) Morocco, the Sahara region and the Western Sudan became Muslim. The third period (1750—1900) was that of the revival of Islam through the Wahabis and its spread by the followers of the "Sudani Mahdi" and the Derwesh orders.

"To-day" says Dr. Zwemer, a well-known Christian Missionary and scholar, "Africa is the place where the three faiths inevitably must meet. Islam and Christianity are engaged in an acute struggle for the remaining pagan tribes. The Muslim advance in Africa in the past two decades has been extensive, constant and rapid. Some believe that unless there is a more speedy evangelization of the pagan tribes large parts of the continent will enter the fold of Islam." Addressing a Church Missionary meeting at Port Elizabeth, South Africa, some time back, Bishop Fogarty of Damaraland expressed grave apprehension regarding the southward march of Islam in Africa. "The whole of Northern Africa follows Islam," he said "and that religion is coming farther and farther south. What will it offer the natives? It has much to offer. First, it will make him sober, for it is contrary to the Muhammadan faith to touch strong drink. Secondly, it will give him a real sense of brotherhood. Islam knows no distinction of colour. Thirdly it will offer the native tremendous rewards in paradise if he falls while fighting for the Crescent. If we fail in our duty as Christians Islam will sweep us from the country." This

was said eight years ago. Since then Islam's advance has been consistent and constant. It can very well be imagined that if it continued its present rate of progress, Islam will completely replace both Christianity and paganism in a short time.

In Nyasaland and in Portuguese territories Islam is gaining converts in large numbers. South of the Lakes and the Zambesi there are already about half a million Muslims. In Dahomey, on the west coast, there are about two hundred Koran schools and Islam is rapidly winning its way and strengthening its grip. In Abyssinia the Gallas and some other tribes have become Muslim. But it is in the west coast of Africa, in Gold Coast, Salt Pond and Nigeria that the rapid consolidation of Islam along with its progress and propagation is going on. Captain Andre sees a great danger in the new movement in Islam that is spreading on the west coast of Africa. Regular missions have been established by the Ahmadiyya community throughout Nigeria, Gold Coast and Salt Pond and thousands of pagans and large number of Christians join the fold of Islam every year through the efforts of the Ahmadi Missionaries. It was about twelve years ago that the first Ahmadi Missionary, Maulvi Al-Haji, A. R. Nayyar went to Nigeria and the spread of the faith of the Prophet has been so fast and continuous that Christianity has already despaired of that part of Africa. The Ahmadiyya Community has established schools and has built mosques and other centres of teaching and training. If little more attention is paid to this part of the world and some more missionaries are sent there the west coast of Africa bids fair, to be one of the greatest centres of Islam in the world in no time.

"Islam," says the Rev. Ernest W. Riggs, "is permeating Natal and Portuguese East Africa by slow methods of infiltration. In Senegal Islam has already found a very firm footing. Arabic is taught in the schools and is used for correspondence. There are about two thousand elementary schools and one high school at St. Louise. In

French Sudan the Arabic language is principally used. In French Guinea Arabic is gaining ground. In British Nigeria the Arabic language is taught in all Muhammadan schools; the Arabic character has been adopted for Hausa and Peul. In the Lake Tchad district the Arabic language is spreading. In Somaliland, British French and Italian, Islam is thoroughly organized. In South Africa there are more than seventy thousand Muslims. They have many mosques and have their own journals. In Cape Town there are no fewer than 23 mosques. According to the most moderate estimate there are more than fifty millions of Muslims in Africa above the Equator and over ten millions below the Equator.

The Christian Missionary has been at great pains to explain away Islam's startling progress without any material means against the well-equipped and well-organized forces of Christianity. Sometimes it is suggested that because Islam allows polygamy it appeals more to the African mind, at another time it is claimed that because it tolerates and compromises with the evil practices prevalent among the pagans that Islam finds ready acceptance with the Afri-The utter falsity of these assertions has time and again been proved to the hilt. Islam's success is due to its simple and understandable doctrines and very useful and practicable tenets and in Africa its progress as has reluctantly been admitted by the Christian Missionaries themselves, is due to the fact that it has no colour bar or colour prejudice. In the eyes of Islam the colour of the skin of a person carries no value, no importance. It is his character that raises or degrades his position. Religious pride is the strength of Islam in Africa, while racial pride is the peculiar weakness of Christianity.

AHMADIYYA MOVEMENT IN FOREIGN LANDS

London Mission

The 'Id-ul-Azha was celebrated on Tuesday, 27th March. In spite of the fact that Tuesday is a working day and many of our new Muslim brothers could not get time to attend the prayer, the number of those who attended the prayer at 11 A.M. exceeded 40, excluding children. Friends from as distant places as Cambridge, Portsmouth and Newcastle came to attend the prayer.

Though it was not actually raining, the sky was overcast; we were obliged, therefore, to say our 'Id prayer inside Mosque which was properly heated, perfumed and scented. prayer was said at the fixed time and the Imam of the Mosque. Maulvi Abdur Rahim Dard, M. A., delivered a very learned and appealing sermon in which he shed great light on the origin, significance and inwardness of the sacred rite of Sacrifice. proved from the Bible, quoting chapter and verse in support of his claim that the Patriarch Abraham offered Ishmael and not Isaac for sacrifice. He also referred to the Biblical prophecies that were fulfilled in the person of the Holy Prophet Muhammad (Peace and blessings of God be upon him !), the most outstanding among them being the Fall of Mecca and the Prophet's entry into it at the head of ten thousand holy men. The Holy Prophet therefore, the Imam said, was the Comforter, the 'Spirit of Tuth' etc. spoken of in the Bible, hence Humanity's infallible guide in its great quest of the attainment of the purpose of its existence. The meeting in the afternoon was held under a marquee in the open space of the garden of the Mosque. The weather was not good, voter fairly large and distinguished gathering collected to hear to the lecture of Sir Wardlaw Milne, M. P. on "British Empire and Islam". Lord Winterton was in the chair. The report of this lecture and a brief account of the 'Id ceremony appeared in the last number of the Review of Religions. It is very gratifying to note that the activities of our London Mosque have begun to be viewed with increasing interest by members of the highest strata of the British Society. The London Mosque has really acquired considerable interest and importance and bids fair, within a

short time, to become a felt force in the religious and social life of the British People.

America

Sufi M. R. Bengalee, M. A., writes from Chicago:

"The meetings on the Prophet Day proved a great success.

All the different branches of the Movement in America arranged lectures on the life and character of the Holy Prophet.

It gives me extreme pleasure to write that in the last month of Ramazan (fasting) the Tarawih prayer was held regularly and the dars of the Quran was also given every day of the month. Considering the conditions obtaining in the western countries, the holding of the dars and the tarawih prayer is, indeed, an event of great religious importance. Those who are conversant with the ways of the West and with the economic blizzard that has held America in its tight grip for the past two years can easily imagine the great hardship and expense that regular attendance in the prayer and dars must have caused those who attended them. Yet the dars and the tarawih prayer drew a fairly large attendence.

Since the time I wrote last 22 Americans have become Muslim and one Punjabi non-Ahmadi has joined the Ahmadiyya Movement. He saw the Promised Messiah in a dream and this led to his joining our Movement after an intensive study of our tenets and principles. Two Whites have accepted Islam, one of them is a lady who was present in the lecture I gave at one of the meetings of the Fellowship of Faiths held in Chicago last year. The Moslem Sunrise has proved a very successful means for the propagation of Islam. Its articles are extensively quoted and translated. A journal in Yafa and one in Albania reproduced my two articles in their columns. I request my brethren in India to help the sacred cause of the propagation of Islam in America by securing subscribers for the Moslem Sunrise.

In his letter dated 15th February, 1934, Sufi M. R. Bengalee

writes:

"I reached Cedar Pades* from Saint Paul on February 9, 1934, and am staying here since then. I have already paid this town

^{*}We have translated Sufi Bengalee's letters from Urdu, hence we are not sure whether the names of towns mentioned in his reports are correctly spelt or not.—Ed. R. R.

several visits. A party of Syrian Muslims lives here. These people love me and hold me in great respect. Every night I address these people in Arabic and English and preach the doctrines and tenets of Ahmadiyyat and read to them the Promised Messiah's Arabic poems which have a magic effect upon them. Some of them have learned by rote a few poems of the Promised Messiah and recite them in a sweet, melodious voice, as is their wont. I am confident that some day all of them, at least, many of them will see the Light and become Ahmadies. If and when they join the Admadiyya Movement, the prestige of Ahmadiyyat in Syria will very much increase. I am always on the move. I have visited many towns and villages and have addressed meetings. of various sizes attended by all sorts of people. Next week I will be in Pittsburg from where I will go to New York. When I will reach the premier city of the United States of America I will have travelled about 4,000 miles. In this town there live 17 Muslim most families. They are regular subscribers of the Moslem Sunrise and they have a great liking and admiration for, and take much interest in the activities of the Ahmadiyya Movement. I request my brethren to pray that they may join the Movement very soon. I also visited Indianapolis, Detroit and Maniapolis. In Chicago I gave a lecture in "The Seven Arts Club" which was very much appreciated. Later on I received a letter from the Secretary of that Club in which among other things he wrote: "Never before I received so many favourable remarks of any lecture." "The Chicago Temple" and "The "Mizpal Temple Chicago," I delivered speeches on "Islam," and "Ahmadiyya Movement," "The World's Debt to Islam " and on " Labour and Capital". Needless to say that the speeches created a great stir. The Christian circles were very much upset when in my speech on "Ahmadiyya Movement" I refuted the Christian doctrine of Jesus 'death on the Cross and proved that Jesus was taken alive from the Cross, travelled to Kashmir and died in Srinagar and was buried there at the very advanced age of 120.

West Africa

The Rev. Al-Hajj F. R. Hakeem writes from Salt Pond (Gold *Coast) as follows:

[&]quot;I remember I wrote in one of my previous letters that cocoa

is the main agricultural produce of this country. Of the world's whole produce of cocoa nearly a half grows in Gold Coast. It is the principal source of the Government's revenue. The economic prosperity of this country, to a very large extent, depends upon a satisfactory harvest of cocoa. We have also to depend for the income from which the expenses of our missionary work are defrayed upon the satisfactory condition of the cocoa harvest. Before the cocoa harvest was ready when a majority of the Ahmadies pay their yearly subscriptions I arranged a general meeting with the approval of the Amirs of different places to take place at a village named Asyam where about a thousand men and women gathered whom I exhorted to pay their subscriptions regularly and fully. In the Friday Sermon I laid the greatest stress on the necessity of every kind of sacrifice by those to whom has been entrusted the moral and spiritual regeneration of their countrymen. 'No people,' I said, 'has ever made any progress without making proportionate sacrifice, nor will any people ever make any headway without suffering for the cause they wish should prosper and grow'. On December 7, 1933, I again gathered all the Amirs in Salt Pond and sent some of them with the Mohassils (collectors of dues) to collect the outstanding dues.

"We have opened a new school at Bedun, a village 27 miles from Salt Pond. The school was formally opened by me on November 23, where I also delivered a speech in which before a large gathering of Christians of all denominations, non-Ahmadies and heathens and the Chief of that place, I dwelt at length on the beauties of the teachings of Islam and the advent and mission of the Promised Messiah. I told the audience that the portals of the school will be equally open to the children of all communities. The Chief assured me that he would render all possible help to the school. The Christian preachers of the place Rad their doubts. After the lecture they asked to this school, they would me, if they sent their children "Contrary to the practice converted te Islam. all students joining compel schools which of the Christian "no compulsion will be them to accept Christianity," I said, used in our school to secure the conversion of the students to Islam. Islam does not believe in compulsion and coercion. become Muslims will be But those who would like to welcome to do so." The Tabligh day was duly observed in all

parts of Nigeria and Gold Coast. In Nigeria the message of Ahmad was conveyed to 1045 persons on that day and we secured 20 new conversions. In Ashanti Brothers Jamal and Hasan are working as paid missionaries. Brother Yakub works honorary preacher. In the Colony Brothers Adam Ahmad, Usman, Ishaq, Sullaiman Ali and Adam help us in the work of the mission. They let no opportunity pass without preaching Ahmadiyyat if they can. We are meeting with great opposition from the non-Ahmadies but was ever the progress of Truth stayed by the obstacles put in its way by the sons of Darkness? Since the time I wrote last we have secured 77 new more converts. In a village, Abwam Kram by name, there lived a young zealous Ahmadi named Yusuf. One day while crossing a river he was drowned. His cousin in a fruitless attempt to save his life was also drowned. We are deeply grieved over the loss of these dear young souls. May God have mercy on them!

In his letter of 24th February, 1934, the Rev Al-Hajj F. R. Hakeem writes from Salt Pond as follows:

The tarawih prayer was regularly said in the month of Ramazan (fasting) and we were able to finish the Quran. The 'Id prayer was held in Salt Pond on Thursday, 18th January, 1934. More than a thousand men and women were present. The gentry of the town and the representatives of the Press were invited. Some Syrian merchants from Cape Coast and the twelve local Syrian merchants also took part. The Khutba was delivered in English which was ably translated into the local vernacular by the general secretary, Mr. Bin Ya Meen. The Christians were specially moved. There was a large number of those who had come uninvited, perhaps to see and be amused by the sight of prayer being said in congregation. It is the first time in Salt Pond that the 'Id prayer was held with such pomp and eclat.

"After the mid day prayer a long procession was taken round the town. Salt Pond has seldom seen such a grand procession. Between Ashanti and Fanti there lies a tract of land known as Kau. It had so far remained quite unacquainted with the message of Ahmad. I arranged a lecture tour in the place and started for it on January 21. The journey was done by a motor lorry, bought for my tours by the Ahmadies of Ashanti. The roads are very bad and at places extremely dangerous. I had to pass

through dense jungles where on account of the enveloping dark. ness, day could not be distinguished from night. I reached a place named Inpracso. I had informed the Chief of the place before-hand of my arrival. The Deputy Commissioner of the district. Major Gosling knew me already. The Chief and the D. C. helped me in all possible manner. I stayed in Kau for a week and gave many lectures which were heard by thousands. Several persons joined the Ahmadiyya Movement and a great interest was created. The Chief of Impracso was very favourably impressed by the speeches he heard. He tried his best to make me and my associates feel quite comfortable. Though this place is very far from Ashanti, yet our Ashanti brothers and sisters have already reached here and are zealously working. The hazards, insecurity and inconveniences of the journey between Ashanti and Kau have not been successful in frightening the Ashanti Ahmadies. They have triumphed over all physical impediments. Very soon we shall hear that there has grown up a strong Ahmadi community in Kau. In the district of Kau there is a place known as Abitia. Christianity is deeply rooted here. I delivered a lecture here also which was very largely attended. The Sub-Chief of the place who is a Christian translated a part of my fecture. The old Deputy Commissioner of Salt Pond is transferred to Acra and the new one who has worked in India in the Military, at Peshawar, Ambala and Karachi paid a visit to our school and went away much pleased. In Gold Coast we have six schools, one of them is getting Government aid since 1926. We have applied for Government aid for two more. Imam Ajose with his co-adjutors and assistants is working zealously in Nigeria. Ahmadiyyat in Nigeria is meeting with stiff opposition. But where there is opposition, success is sure to attend our efforts. Since the last report 127 persons have joined our movement. There are Christians, non-Ahmadies and heathens, etc., among the new-comers.

Palestine, Syria and Egypt

Maulvi Abul-Ata in his letter of 18 February, 1934, has sent us a brief account of his work in Palestine which we give below:

"Since I wrote last the following gentlemen have joined the Ahmadiyya Movement: Brother Sayyad Abdur Rauf Alhasni,

Damascas, Brother Ahmad Abdul Jaleel, Berja, Lebanon, and Brother Omar Ali Yahya, Brother Abdus Sattar Effendi Tawakkal, Brother Sayyad Muhammad Ahmad Alhammal, Eid Hasan Muhammad Barakat, Cairo. May God grant them perseverence and steadfastness.

"From the letters that I have received from Brothers Kahala Effendi and Mustafa Navalati it appears that they are doing what little they can to promote the cause of Ahmadiyyat in Damascus. Though the progress of the Movement in Damascus may be considered slow as compared with that of Haifa or Egypt, yet our friends there are keeping the flag of Ahmadiyyat flying. From Berja Brother Sheikh Abur Rahman Saeefan writes that our literature is very much appreciated and respected in Lebanon. A preacher whom Sheikh Abdur Rahman invited to a controversy refused to accept his challenge saying "our association has disallowed the holding of all sorts of controversies with the Qadianis."

In Haifa and Kababir regular weekly meetings held. The Prophet Day was duly observed in Baghadad, Cairo and Haifa. In Kababir a controversy took place with a preacher for three hours. It was to continue the next day. But the preacher stole away from the place in the dead of night and in the morning no trace of him could be found. I had a face to face talk with the president of an association of atheists in Haifa who boasted of his invincibility in an open controversy. The talk clearly brought home to him the unpalatable realization that he had feet of clay. Some defections have taken place in Cairo. But the local community has been strengthened rather than weakened by the desertion of those weak of faith. Since the last report in addition to the regular publication of the Albosharat, two tracts, namely "A plain statement proving the death of Jesus" and "Twenty arguments refuting Jesus' Godhead," have been published. The Missionary in-charge of the Haifa German Mission admitted that the arguments were irrefutable but he said that religion was a matter of the heart than of head. We have received substantial monetary help to our mosque fund from our brethren in England and Baghdad. From January we have opened an Ahmadiyya School at Kababir. Twenty students get their lessons in the day time and 15 at night. I am confident that by the grace of God the time is fast approaching when not a single illiterate Ahmadi will be found in Haifa and Kababir. May God help us !

NOTES AND COMMENTS

What Hitler thinks of the Jews

Hitler's meteoric rise to power has staggered the imagination of the whole of Europe. A man who from the lowest rung of social 'adder rises, within the brief space of a few years, to the higgest pinnacles of glory and fame must be an extraordinary man. Hitler now holds the destinies of a great nation in the palm of his hand. He came to power barely a year hence and he has already altered the face of his country out of all recognition. Those who have been privileged to read his famous book, Mein Kampf, (My Struggle) now Germany's political Bible, know that Hitler possesses quite original ideas on almost every question that affects the life of a people morally, socially, politically, etc. He has the courage to put those ideas in practice. It is the translation of his startlingly novel theories into actual fact that has taken Europe by storm. We wish to acquaint our readers with some of these strange views. During the long course of their chequered career, misrey, misfortune and affliction have dogged the footsteps of the Jewish people. They have now taken the form of Hitler's anti-Jewish statutes and enactments which are based on his longcherished views about these people. He says:

The Jewish doctrine of Marxism rejects the aristocratic principle in nature, and in place of the eternal privilege of ferce and strength sets up the mass and dead weight of numbers. It thus denies the value of the individual among men, combats the importance of nationality and race, thereby depriving humanity of the whole meaning of its existence and Kultur. It would, therefore, as a principle of the Universe, conjuce to an end of all order conceivable to mankind. And as in that great discernable organism nothing but chaos could result from the application of such a law, so on this earth would ruin be the only result of its inhabitants. If the Jew, with the help of his Marxian creed, conquers the nations of this world, his crown will be the funeral wreath of the human race, and the planet will drive through the ether once again empty of mankind as it did millions of years ago.

Eternal nature takes inexocable revenge on any usurpation of her realm. Thus did I now believe that I must act in the sense of the Almighty Creator: By fighting against the Jews I am doing the Lord's work...... The Jewish State never had boundaries, as far as space was concerned; it was unlimited as regards space, but bound down by its conception of itself as a race. That people, therefore, was always a State within the State. It was one of the cleverest tricks ever invented when that State was stamped with 'religion' and so assured of the tolerance, which the. Aryan is always ready to extend to religious creeds. For the Mosaic religion is really nothing but a doctrine for the preservation of the Jewish race. Hence it embraces nearly every branch of sociological, political and economic knowledge which could ever come into question in connection with it.The exact opposite of the Aryan is the Iew. In hardly any nation in the world is the instinct of self-preservation more strongly developed than in the 'Chosen People.' The best proof of this is the fact that that race still continues to exist. Where is there a people which for the last two thousand years has shown so little change in internal characteristics as the Jewish race? What race, in fact, has been involved in greater revolutionary changes than that one, and yet has survived intact after the most terrific catastrophes.Thus since the Jew never possessed a culture of his own, the bases of his intellectual activity have always been supplied by others. His intellect has in all periods been developed by contact with surrounding civiliza-nations can be kept up in perpetuity only if he succeeds in impressing the view that with him it is not a question of a race but of a 'religious bond,' one, however, peculiar_to himself. This is the first great lie. In order to continue existing as a parasite within the nation, the Jew must set to work to deny his real inner nature. The more intelligent the individual Jew is the better will he succeed in his deception-even to the extent of making large sections of the population seriously believe that the Jew genuinely is a Frenchman, or an Englishman, a German or an Italian, though of a different religion."

His Views on Parliament and Democracy

Hitler believes fully and completely in Government by one man. He vehemently denounces the parliamentary from of government. He says:

"Parliament decides upon something, be the consequence ever so devastating; no single man is responsible, no one can be called to account for it. For can it be called taking responsibility for a Government which has done all the harm merely to retire from office? Or for the coalition to be changed, or even for Parliament to dissolve? For how can a varying majority of men ever be held responsible at all. Is not every conception of responsibility closely connected with personality? But can one in practice indict the leading personage in a Government for dealings, the existence and carrying of which is to be set down solely to the account of the will and pleasure of a large assemblage of men?

Or-is the leading statesman's task to consist not so much in producing a creative thought or plan as in the art with which he makes the genius of his proposal comprehensive to a flock of silly sheep for the purpose of imploring their final consent? Must it be the criterion of a statesman that he must be as strong in the art of persuasion as in that of statesmanlike skill in the selection of great lines of conduct or decision? Do we belive that progress comes in this world from the combined intelligence of the majority and not from the brain of an individual?......By its denial of the authority of the individual and its substitution of the sum of the mass present at any given times, the parliamentary principle of the consent of the majority sins against the basic aristocratic principle in nature..... One thing we must and may never forget, a majority can never be a substitute for the Man. It is always the advocate not only, of stupidity, but also of cowardly policies; and just as a hundred fools do not make one wise man, a heroic decision is not likely to come from a hundered cowards.It is not the aim of our present-day Democracy to form an assemblage of wise men, but rather to collect together a crowd of subservient nonentities, who can easily be led in certain definite directions, especially if the intelligence only thus can the game of party politics be played in its unhealty present day sense. But it also makes it possible for the real wire-pullers to remain safely in the background, with no possibility of ever being made personally responsible. For now a decision, however harmful to the nation, cannot be put to the account of any one rascal who is in the public eye, whereas it can always be transferred to the shoulders of a whole section. Thus there is no responsibility in practice, for this liability can rest on one individual only, and not on assemblages of parliamentary chatterboxes. That institution can only be pleasing or profitable to mendacious crawlers who avoid the light of day, and it must be hateful to any good, straight forward man who is ready to take personal responsibility.

Hitler's views on marriage.

No less striking and original are Hitler's views on marriage. Without making any comment we reproduce them from My Struggle. He writes:

"It is the first duty of a national state to raise marriage from being a perpetual disgrace to the race. to consecrate it as an institution, which is called to reproduce the Lord's image, and not monstrous beings, half-man halfmonkey. Protests against this on so-called humantarian grounds ill-befit an epoch which allows any corrupt degenerate to reproduce himself and so lay a burden of unspeakable suffering both on his contemporaries and on his offspring, whilst on the other hand, means for preventing a birth are offered for sale in every chemist's shop, and even by street hawkers. even when the parents are perfectly healthy. In this i orderly latter day State—as those who defend it assert in this brave world of nationalist bourgeois, prevention of fecundity in sufferers from syphilis, tuberculosis, and hereditary dseases. cripples and cretins, counts as a crime, whereas what is in practice a cessation of fecundity in millions of our best people is not regarded as an evil or an offence against the moral of this sanctimonious society; it is instead a sop to its shortNational State to recover alt that is being let drop now on all sides. It must put the race in the central position in the general life of the nation and see to its being kept pure. It must declare childhood to be the most precious possession of the nation. It must see to it that only the healthy beget children. -that it is nothing but disgraceful for persons diseased or with personal disabilities to send children into the world but, on the other hand, an honourable action to refrain from doing so. On the other hand, it must be considered a reproach to deprive the nation of healthy children. The State must place the most modern medical aids at the service of these accepted facts. It must declare unfit to beget children any one who is clearly diseased or has hereditary disabilities, and back it up with action. It must also see that the fruitfulness of a healthy woman is not blocked by the damnable finance of a regime which makes the blessing of children into a curse for parents.

The Outlook for Islam in Turkey

It has constantly been dinned into our ears that the Turks have thrown Islam overboard. It is inconceivable that a people who had been intensely, rather fanatically religious for centuries should forget their past altogether and become as fanatically irreligious within a decade. The following extracts from the writings of Yusuf Zia and Professor Ablul Baqi, two eminent Turkish writers whose books have been approved by the Turkish Government for use in the middle and normal schools of Turkey gives the lie to this mischievous propaganda. These extracts also show that the Turkish leaders—Mustafa Kemal and his ministers—who themselves are not very religious-minded do not want to rear up a nation of irreligious materialists.

Here is an extract from Yusuf-Zia's book entitled Islam Dini (the Religion of Islam):

"The Turks are a nation that likes independence, freedom and sovereignty. Yet they never intefere with the doctrines and conceptions of others, or the freedom of others. At the same time they meant no one to interfere with their conceptions. They are not fanatics. Their hearts are full of courage, faith and obedience. Kind deeds, honesty and justice are their

inborn qualities. A Turk is patient, devoted and energetic. And as Islam required these qualities, Turks became Moslems and have adapted themselves to Islam more than any other nation."

"Islam means to show submission, but not in the sense of hurting one's self-respect. Islam means to forgive, but not so as to make itself an instrument of evil. Islam means to be kind, but not in the form of forgetting one's rights and overstepping one's authority. Islam combines in itself morality, faith, and worship. So it has a wider meaning than the word faith alone. And that is why our religion is called the religion of Islam and the belief of Moslems."

Professor Abdul Baqi says in one of his books taught in Turkish Primary Schools:

"After the death of the Prophet, a new set of needs arose, times advanced, and ideas changed. For that reason, wise men searched in the Holy Quran, in the words of the Prophet, and in the actions of the Apostles (that is, those who were Moslems at the time of the Prophet); they accepted the main ideas of Islam without tampering with those conceptions concerning the existence of God and His Unity, or the righteousness of the Prophet and they derived their ideas about purification, namaz, and other orders of God from the Quran, the words of Mohammad, and the behaviour of the Apostles; and having accepted these in a fashion acceptable to their intelligence and knowledge, they adopted a course of action of their own. From this you may understand that Islam is a religion suited to any century. According to the changing of ideas and according to the needs of the century it can be accepted in a manner suitable to the mind. Of course the freedom of thought which is in Islam does not exist in any other religion, and it is because of this that it has spread so widely."

Islam in America

The Manager, American Islamic Centre, gives the following account of the Moslems living in America:

"The Moslem population in America is given by different authorities at from 50,000 to 250,000, the last number being

more nearly correct. The majority are found on the plantations of South and Central America, as labourers. Many finding themselves barred from North America have these places. Opportunities are only for the White Race and then one must have plenty of money. The Moslems in South America are found mostly in Argentina, Brazil and Guiana; the Island of Trinidad has also a large number. Brazil offers numerous opportunities for the Moslems who wish to work hard, and it is a pity that groups of the Moslems do not ask for land grants and form colonies. Large Japanese colonies exist mostly of poor farmers who had no future at home but who by hard labour are reclaiming the rich lands now covered by jungle. In Central and North America the Moslems are mostly spread out in many countries and states. Moslems who came here in their youth from Arabic-speaking lands often have forgotten how to read and write Arabic. Many of those who marry Christian women see their children brought up as Christians. The converts to Islam in North America number about 5,000: most of these are American negroes. The white converts number about 1,000. There are several groups that meet in rented places for prayer; also at Brooklyn, New York, there is a mosque owned by a group of Tatar Moslems. At New York City there is a branch of the international Cairo, Egypt Oraguization, known as The Young Men's Muslim Association, also a Society known as the Muslim Brotherhood who work as a local missionary group. At Chicago, Ill., there is the Moorish Science Temple, which has several branches: also there is the Ahmadiyya Movement in Islam which has branch missions at Pittsburgh, Pa., Cincinnati, Onio, and Indianapolis, Indiana. Also at New York there is Sufi Abdul Hamid who is introducing Islam among the Harlem negroes through his recently formed Society.

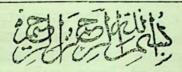
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JUNE 1934

No. 6



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In the name of Allah, the most Beneficent and the most Merciful. The praise Him and invoke His blessings upon

His exalted Prophet.

A Prophet came, unto the world and the world accepted him not, hat God shall accept him and establish his truth with mighty signs."

IS MAN BORN FREE?

It is an article of our faith that as far as human actions are concerned, man is neither wholly free nor wholly bound. He is free to the extent that he deserves to be rewarded or punished for his good or bad deeds, and he is bound in so far as he cannot exceed the limits set by God. God does not predestinate anyone good or bad; rather He bestows guidance on man before the period of action begins; and when it begins, He guides him as well as brings about the results of his actions. Hence, whatever appears to be predestined, is really the result of an act of free will; and every act, which appears to be the result of free will is in fact determined by the laws of nature, the man's previous actions and his environment. Consequently, different schools of philosophy have, from times immemorial, been fighting over the question as to whether man is free or not. This problem has baffled men in all ages. But if people

had kept in view the teachings of Islam, there would have been no such wranglings at all or they would have come to an end very soon. A man is indeed forced to the conclusion, if he only casts a cursory glance over his actions, that they are governed at one and the same time by what may be termed the law of free will and the law of predestination. On the face of it, it appears to be a problem of theoretical interest only, but as a matter of fact, it is a vital issue of vast practical importance, and on it depends to a great extent the social and spiritual progress of the world. This problem implies the existence of God also, for the question of man's freedom of action is so intermingled with the question of his limitations, that none but an Omniscient Being can weigh the true worth of his actions, without which there can be no equitable reward or punishment. In fact, it is impossible to judge a man's actions without a true knowledge of powers and limitations. There are thousands who are looked upon as virtuous people, not because they possess any virtue but because they are incapable of doing an evil and the people do not know it. On the other hand, there are thousands who are looked upon as iniquitous, while they are really virtuous, as they have to face many temptations and are fettered with a great many restrictions but still they carry on the fight, sometimes losing and sometimes coming out successful in the conflict. It follows therefore that if human actions have ever to discard the veil of hypocrisy, and appear in their true colour, then there must be a Being who knows the interior and the exterior, the past, the present and the future equally well, and is thus able to judge humanity with justice and equity. Hazrat Khalifatul Masih

REUNION AFTER DIVORCE

[BY MALIK MAULA BAKHSH, CLERK OF COURT (RETD.).]

I have read with great interest the article on "Reunion after Divorce" by my friend, Sh. Muhammed Ibrahim, Sub-Judge, that has appeared in the May number of the Review of Religions and the comments of the editor thereon. What I have been able to understand from the article is that Mr. Muhammad Ibrahim doubts the fairness of the provision of the Islamic Law regarding a divorced woman that "after the pronouncement of the third divorce a reunion with her husband is not permissible to her until she has married another man, and has been formally divorced by him." He is of the opinion and he thinks that the Holy Ouran agrees with his view, that after the first and second pronouncement of divorce the husband has an absolute right to reclaim his wife unless she secures a separation by resort to 'khula,' but when the third pronouncement has been made he forfeits that right of reclaiming her without. her agreement and he can only seek reunion with his wife if she consents to it. According to him the meaning of the verse

which is generally understood to completely bar the reunion of a divorced woman with her husband unless she matries another man and is formally divorced by him is, that after the third divorce is pronounced she is at liberty to marry him or any other person and that she will be unlawful to her husband so long as she is under an existing marriage contract to be the wife of another man.

The editor has amply proved by reference to Mughan-illabib مغنى اللبيب and by quoting several instances from the Holy Quran that the Arabic Grammar and Language do not support the explanation given by my learned friend.

Whether or not my friend agrees with the editor in the

matter of the interpretation of the terse, he must have felt convinced that the construction sought to be placed on the verse by him is at the least very far-fetched.

The editor has been rather uncharitable to him in having made no attempt to relieve him of that mental burden, which has driven him to have resort to such a translation of the Quranic verse which the Arabic Idiom and Grammar do not allow or which is, to say the least of it, very far-fetched.

The objection which seems to weigh heavily on my friend's mind and which is believed by him to be quite rational is, that the provision contained in the Islamic Law which is generally understood to leave no option to a divorced woman even if she so desires and her husband agrees to be reunited with him, appears to ruthlessly trample under foot the fine feelings of a self-respecting woman, who, for no fault of her, has been divorced capriciously by her guilty husband, and compel her to suffer a wrong which is none of her own doing.

Mr. Muhammad Ibrahim admits that the husband has been throughout at 'fault and has capriciously refused to avail of the ample chances of repenting, afforded to him, but he still thinks that the provision of the law is cruel, denying the woman the right to excercise the sentimental option of returning to that guilty husband, and renewing a union, which a long experience has shown to be a failure and for which there is no guarantee that it would be a success in future. On this sentimental ground alone he will permit the divorce and reunion to be resorted to even scores of times, because if we once hold that where the parties agree the verse quoted alone does not place any restrictions on a reunion between a divorced pair, except for the actual period for which the woman is under contractual obligation fo perform connubial intercourse with another man, I do not know if there is any other injunction restricting these endless mock marriages.

I do not think my Sub-Judge friend with his daily experience of the laws of limitation and res-judicata which no

doubt he is administering conscientiously in the discharge of his judicial functions and which at the most he considers to be necessary evils, tolerated to keep people up and thinking, can object to this provision. In fact he has no serious objection as far as the husband is to be punished and debarred from getting back his divorced wife but he thinks that it will be tentamount to punishing the woman if she is precluded from going back to her husband when she likes to. This is what I will call begging the question. It is perhaps not very difficult to see that in this social world of ours, we are living in a sort of inter-dependence in one form or another. We suffer and are . benefited by the actions, good or bad, as the case may be, of those to whom we are intimately related. Thus wives must, to a certain extent, suffer or be benefited by the actions of their husbands, children or parents and vice versa. By way of illustration, if a man commits, say, culpable homicide or any other criminal offence and is sentenced to be hanged or imprisoned, his wife and children are bound to suffer, on accout of his death or They are deprived of the services of the imprisonment. bread-winner of the family and this all for the fault of the husband, who rendered himself liable to punishment by an act of his, to which they were no party. I doubt very much if my friend with all his ability can devise any means of punishing the guilty husband without putting the innocent wife and children to trouble.

It requires no extraordinary intelligence to understand that in the case under question the husband whom the Islamic Law gives about three months to consider, deliberate over and weigh the consequences of the foolish act of divorcing his wife and who sticks to his original decision, must suffer for it and the wife being closely related to him must naturally share the punishment meted out to him.

[We purposely omitted to refer to the sentimental side of the objections raised in Mr. Muhammad Ibrahim's article. He based his whole argument upon the verse

فان طلقها فلا تحل له من بعد حتى تذكح زرجاً غيريد and tried to support his novel view by putting a construction on it which according to the rules of Arabic Grammar it refuses to bear. His theory is born of a mistaken view of the Islamic Law of divorce. He thinks that to refuse a divorced woman the right to go back to her husband after the pronuncement of the third divorce if the husband so desires and she also agrees to it and to allow the husband as of a right to call her back at will after the first or second divorce is pronounced, constitutes a palpable injustice to her inasmuch as it gives all the concessions to the husband and withholds them all from the wife. This is evidently incorrect. Islam gives to woman almost equal and similar rights in matter of divorce as it gives to man. We describe below briefly the provisions of the Islamic Law of divorce to show that they entail no injustice or hardship for a divorced woman. They are:—

- (a) A man can only divorce his wife when she is clean and he has not cohabited with her in her period of cleanliness.
- (b) After the pronouncement of the first divorce the divorced woman before marrying another man should wait for three قردة (courses).
- (c) If within this period of waiting which is called 'iddat, the husband does not take her back, after it has elapsed he loses all claims upon her but she retains the right till an indefinite period to remarry him if he is also so inclined. That is to say after the pronouncement of the first or second divorce the husband can take back his wife with or without her agreement within the period of waiting ('iddat) but after the period of waiting has elapsed the right to remarry her husband is transferred to the wife and the period of the enjoyment of this right by the divorced wife lasts till she marries another man.
- (d) After the pronouncement of the third divorce both the parties lose all the rights whatever of

reuniting unless the divorced woman marries another man and is formally divorced by him. By the inclusion of this provision in its law about divorce Islam has sought to enhance the dignity and sacredness of marriage which cannot be trifled with with impunity and to abolish the accursed and immoral custom of halalah which was so prevalent among the Arabs in the days of Ignorance.

- (e) If to a man Islam gives the right of divorcing his wife when he desires provided he has valid reasons for doing so, a woman is entitled to claim divorce (klula) when she likes provided she possesses solid grounds to justify her demand.
- (f) If the husband divorces his wife he forfeits the dower-money he has given her, and if he has not as yet paid that money, he should pay her, but if it is the wife who demands the divorce she shall have to give back the whole or a part of the dower-money given to her by her busband.
- (g) For the purpose of separation it is not necessary that a man must make three pronuncements of divorce. One pronouncement is sufficient at this is the simplest and perhaps the best method and this method is embodied in the verse

(and the divorced women should keep themselves in waiting for three courses)

which signifies that after a divorce is pronounced to a woman by her husband, she should wait for three in the period of waiting. Before the expiry of this period the husband has got the right to recall her but after the period of waiting has expired, he can remarry her with her agreement only. But if the procedure of pronouncing the divorce thrice one after the other,

at a distance of one which is a period of about one month's duration, is adopted, then the above condition will apply after the first and second divorce but after the third divorce, the two parties will be irrevocably separated.

This is how Islam safeguards the rights of woman and respects her susceptibilities.

We may add in passing that in the verse واذا طلقتم النساء فبلغى اجلين فلا تعضلو هن ان ينكحن ازراجين اذا تراضو بينهم بالمعروف.

a reference is made to those women about whom divorce has been pronounced once or twice and whose period of waiting has elapsed. Though claiming to disbelieve in the authenticity of the Traditions and refusing to accept as an authority the translations of different verses given in them by the Holy Prophet, Mr. Muhammad Ibrahim instanced the case of the sister of Ma'qil bin Yasar from Bokhari when he thought it suited his purpose. He has quoted Maulvi Muhammad Ali in his support. But Maulvi Muhammad Ali's explanation of the above verse does not support him Explaining this verse Maulvi Muhammad Ali writes:—

"It has already been stated that the conjugal relations can be re-established within the period of waiting Here it is stated that if the period of waiting has passed, even then the former husband can remarry the divorced wife, in the first two occasions when the divorce is pronounced. The case of the sister of Ma'qil bin Yasar is well-known on this point. Being divorced by her husband, and the period of waiting having elapsed, the two were again willing to remarry, but Ma'qil objected, and the marriage was performed when the verse was revealed." Muhammad Ibrahim had consulted that part of Bokhari where this case is fully described, he would have known that it was before the pronouncement of the third divorce that the remarriage was effected. The verse under question respects the susceptibilities of woman regarding her rights in the matter of divorce about which our friend is rightly very sensitive. But it does not permit the remarriage of a divorced pair after the pronouncement of the third divorce as he wishes to infer from it. - Ed.].

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GREAT BRITAIN AND THE MUSLIM POWERS

A Diplomatic Review

Actions and Reactions of British Foreign Policy

We propose in this article to consider the important question as to what has been the policy of the European Powers, and particularly of Britain in regard to the Muslim States and peoples. In the case of Britain, the question of her foreign policy towards the Muslim States is not only of the greatest interest but is vitally important, because, numerically, Britain herself is the greatest Muslim State, in the sense that, in India, in Africa, in Malaya, in Egypt, she has the greatest number of Muslim subjects, to whom her foreign policy in regard to the other Muslim States is a matter of vital importance, to such an extent indeed that when, as in the case, mistakenly no doubt, of Turkey during the Great War, Britain appeared to be oppressing a Muslim people, the loyalty of Indian Muslims was sorely tried; indeed it was on this Turkish issue, on this only, that the support of a section of Muslims was given to Mr. Gandhi's movement. That the Khilafatists were mistaken in thus allying themselves with the Hindus and that they have long since realized their mistake, does not in any way affect the issue, which is that British foreign policy in regard to Muslim States abroad may, and frequently does, have important reactions on the domestic situation in India, even more so on that in Egypt and Arabia, the States which, though numerically more or less independent, closely connected, "in subordinate alliance" with Britain. these circumstances a review of European, and particularly of British foreign relations with the Islamic Powers has more than an academic importance, and is worth some study.

Early Relations

The earliest relations between Europe and the Muslim powers were those of extreme hostility, strengthened, on the part

at any rate of the Christians, by fanaticism. Neither the conquest of Eastern Europe by the Arabs, nor the invasion of Palestine by the Crusaders were events likely to promote friendly feeling between Christians and Muslims, though we may in passing state that the wars both of conquest and of defence of the Muslims of those early periods were conducted with a sense of humanity and fair-play which was altogether absent from the operations of "chivalrous" Crusaders and indeed of the wars of Christian nations up to a much later date. Long before the Hague Convention or the League of Nations the Muslims respected the main principles of international law in regard to warfare, viz. sparing women and children and as far as possible the civil population generally, the keeping of convenants and truces, abstention from massacre and loot, etc. But though the Muslims who invaded Eastern Europe and those who resisted invasion of Palestine by the Crusaders, fought and generally conducted themselves in a far more civilized manner, and were in fact a far more civilized people than their Christian foes, the European peoples for long persisted in regarding them as savages, cruel, treacherous, barbarians, to whom no quarter should be given and thus indeed was the idea that underlay mediæval European policy vis-a-vis the Muslim Powers, though on occasions the exigencies of international politics forced most Christian kings and Emperors and even on occasions the Vicar of Christ himself, to enter into alliances with the "Pagan" against other Christian Powers.

The Renaissance and the Reformation.

Nor did that great intellectual movement the Renaissance which had its spiritual counterpart in the reformation, change to any great extent this national attitude of the European Christian mind towards the Muslims. Islam, driven back from Spain, had however, obtained a foothold in Europe in the Osmanli Kingdom of Turkey and in Northern Africa, and with the Muslims of these states the Christian Powers were continually at war, with however, intervals of peace during which some sort of diplomatic relations were maintained. But even this association; such as it was, did not seem to have given

Europeans of this period any clear idea of what Islam really was. The Europeans still regarded Muslims as Pagans,—"Mahomet" as they called the Prophet (may peace be on him) they imagined to be some kind of pagan god, and of course, as to this day, they had current among them wonderful stories of the polygamous custom of the Muslims, which these Christians secretly envied, but publicly and ostentatiously condemned. These ideas, crude as they were, did not conduce to friendly relations between Christians and Muslims; and in Europe, until comparatively modern times, the Muslim was regarded as the hereditary enemy of all good Christians,—an idea which was strengthened by the fanaticism of Reformation Protestantism. Indeed in the last century the anti-Turkish policy of Britain under Gladstone was largely inspired from Protestant and Evangelical pulpits.

Modern Times

With the emergence of Europe into the era of what one may call modern or contemporary history, the attitude of Europe towards Islam greatly changed. Many things contributed towards this highly desirable end. First, there was the spread of knowledge and increasing habit, among the upper classes at any rate, of foreign travel, then there was the emergence of free thought and rationalism in Europe, which made religious fanaticism seem not only unreasonable but derisory. But even more than these intellectual forces, we fancy it was the compulsion of international revalries among the Christian Powers themselves that made a more sensible policy towards the Muslim Powers a necessity. Napoleon the Great, envisaging himself a new Alexander contemplated the conquest of the East, and as a first step towards this, all but declared himself a Muslim in Egypt, as at a later date did the Kaiser Wilhelm of Hohenzollerns, in Turkey. But, though Napoleon's schemes for the conquest of the world failed, as at a later date did those of the Hohenzollern, one legacy they left to Europe was the necessity for a definite Turkish and Egyptian policy. Russia about this time had emerged into the position of a great power, and by reason of the contiguity of her borders to those of the great British dependency of India, the Russian Bear began to be regarded as

a menace to British interests. It was this Russian bogey, rather than any considered policy that made Britain pro-Turkish during a considerable portion of the nineteenth century.

Britain and Turkey.

But whatever the cause, the fact remains that for the greater part of the nineteenth century Britain was strongly pro-Turkish to such an extent indeed that for long the older generation of Turks remained strongly Anglophobe and it was only the stress of circumstances that drove the Young Turks into the arms of Germany. For this the policy initiated by Mr. Gladstone, a well-meaning and religious but intensely narrow-minded man, was largely to blame. Believing in the stories - almost entirely imaginary-of massacres of Armenian Christians, Mr. Gladstone, supported by the powerful political party of Evangelical Christians, initiated in the third quarter of the nineteenth century a policy that was definitely anti-Turkish, and that only involved Britain in warfare with Turkey, but also severed beyond the possibilities at any rate of immediate repair, the long existing Anglo-Turkish friendship. True, Gladstone's policy was reversed by his successors, but none of them to such an extent as to give Turkey material grounds for regarding Britian once more as her friend. Then in the earlier years of the present century came the Balkan and the Tripolitan wars, when Turkey felt herself ill-used and hoped at least for moral support from Britain, but even this was not forthcoming. It was these circumstances largely that drove Turkey into the arms of Germany in the Great War.

After the War.

And even after the War, after Turkey had been defeated, Britain might well have secured her friendship by a generous policy—percere subjectis is not only a generous but a wise policy—but unfortunately at the time, Mr. Lloyd George and the British Foreign Office were guided entirely in the Near Eastern policy by a group of Greek financiers, whose advice was naturally not pro-Turkish, and in the years that followed the War British policy was definitely anti-Turkish. There is, however, time to remedy all this. The present Turkish

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Government has no has against Britain, and a wise and conciliatory policy might do much to build up another Anglo-Turkish Entente, and perhaps eventually a lasting Anglo-Turkish alliance.

In Egypt, Britain has at least advanced from the pre-war position, by conferring on that country the semblance of independence. She would do well to go a step further and confer the reality of independence on that brave and loyal people.

In Arabia, Iraq is rapidly progressing towards independence; the Hedjaz is independent and in friendly alliance with Britain. The only blot in the situation is Palestine where the Government would do well to abandon its disastrous Zionist experiment and hand over the country to its rightful owners—the Arabs. For, in a wise Muslim foreign policy lies the greatest guarantee of world peace and the friendship of the white and coloured races.

INTERNATIONALISM AND ISLAM

(Mr. Muhammad Hussain, B. Com.)

Internationalism means the mosaic of various types of nationalism. It stands for the cessation of mutual recriminations, territorial estrangements, political jealousies and economic rivalries, which have been the "mothers, forstermothers and wet-nurses" of the fratricidal crime of war. It is a popular fallacy that nationalism is the antithesis of internationalism or that internationalism means the liquidation and the ultimate destruction of all nationalities. Nothing can be further from the truth than the view that the two conflict with each other. There are two types of nationalism, one progressive, the other aggressive, one genuine, the other spurious.

The progressive and genuine type is that which in the preliminary stages is solely concerned with the uplift of one nation, but is not so obssessed with it as to neglect or impinge upon the interests of other nations. It was symbolized by Mazzini's 'Young Italy Movement.' His ideals though nationalistic encompassed the welfare of the whole humanity. He wanted to extricate Italy from the quagmire of chaos and place her on the terra firma of national prosperity, not that it should afterwards engulf the rest of the world, but that it should be, "a pillar of fire" to the benighted nations. His was a nationalism which had the spirit of internationalism.

The aggressive and spurious type is one which is dyed deep in the Jingoistic colour. It is built upon the ashes of others. This was the outcome of the lucubrations and the outpourings of the German philologists and historians who filled the German mind with the over-powering ideal of race superiority. Trietschke philosophy that the highest moral obligation of the state is to extend its power by all means available and above all by the divinely appointed method of war, gave it a fillip. It is at best a rank racialism tempered by epigrams. It is this which thwarts the progress of internationalism, by arousing pugnacious race

consciousness in other nat pnalities. It is this ultra-nationalistic self-expression which would be suppressed by internationalism and not the one which raises no jarring note in the symphony of international ideals. The one is jerry-builder. The other is a sound architect. The one retards but the other quickens the pace of internationalism.

Internationalism has always been the ideal of mankind. The desire for it has existed in the conscious or sub-conscious mind of the people of the world. The old ideal of establishing a world dyarchy under the joint rule of the emperor and the Pope, was a crude manifestation of the innate longing for an idyllic state of world-peace. Duede Sully broke away from this idea of single world-state and made a brainy scheme of confederating Europe, leaving the internal autonomy of the component states intact. Later on St. Pierre proposed a concert of Europe or League of Peace His scheme carried with it the ideal of a standing alliance conceived in the interest of the constituent states. In the first quarter of the 19th century, Tsar Alexander I of Russia who was feared as an egoist and despot, sprang a pleasant surprise by proposing a scheme of an Holy Alliance as a healing balm for the lacerated heart of Europe. If we follow the zig-zag, thread of the history of international movement we come to the establishment of the International Court of Arbitration at Hague. After the cessation of the Great War, the world was administered another quack nostrum in the shape of the League of Nations. There is no denying the fact that all these schemes carried their Nemesis with them. Some of them were still-born, others proved abortive. But all the same, they show that world peace has always loomed large in the eyes of the people. There is much to find fault with the genesis of the organizations which were charged with the stupendous task of establishing world brotherhood. But intentions at the back of the minds of the sponsors of the schemes were pious.

The one great defect which undermined the world-organizations set up in the past, and which contributed in no small measure to the failure of the League of Nations, was that they were the Concert or League not of the teeming millions but of a few crowned heads, who had some dynastic axes to grind. Moreover the treaties once made were ooked upon as inviolable, and they were not revised according to the changing needs of the time. The result was that the defects or hardships which at the time of making the treaties were negligible assumed serious proportions afterwards. As the revision was not possible, they could not be eliminated, hence, the sudden emergence of causes belli.

The modern world presents a confused canvas. There are terrors of all hues. There have been Yellow Terror and Red Terror. Now we have an addition to the hierarchy of Terrors in the shape of Brown Terror. The world atmosphere is rent by the motley cries of national slogans and shibboleths. The most ignoble motto of "every body for himself and devil take the hindmost" is again writ large on the horizon. This welter and chaos demonstrate the failure of the League of Nations, which though it may have been conceived in the best of motives, suffers from the same defect which precipitated the end of its predecessors. Seen at close quarters it is a sort of a debating society of the imperialists and the capitalists who have nothing in common with the seething starving masses. The desire for internationalism is not extinct. It may be drowned in the din of controversy. But it can only materialize when the oppressed masses are rid of the supremacy of the great ones of the earth.

During the Middle Ages feudalism with all its concomitant evils sat like an old man of the Sea on the back of the striken humanity. It came to be displaced in England by the Rebellion of 1640 and the Revolution of 1688, which for the first time gave the middle class a political ascendency. The sun of English feudalism set before the rising star of the upper middle class which soon passessed and gradually monopolized all the intruments of production. In Europe, it was the French Revolution which sounded the death-knell of European feudalism. Feudal lords gave place to merchants who afterwards got the designation of capitalists. The world enjoyed a spell of relief from their tyranny. But it soon broke and the evils

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In the name of Allah, the most Beneficent and the most Merciful.

Me praise Him and inboke His blessings upon

His exalted Prophet.

"A Prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."

PLACE OF WOMAN IN HUMAN SOCIETY

Of all the social problems which have been given rise to by that catastrophic upheavel in human affairs, the Great European War, the most embarrassing and baffling, the one that has, for full fifteen years, defied all solutions is what is generally termed as woman-problem. Social reformers in all lands differ as to what woman's real place in human activities is and in what manner she can best contribute her share towards the growth and development of human society. The modern woman has steadfastly refused to remain satisfied with the degraded position, which, she thinks, is accorded to her by man. Her outlook on life has changed. Her vision has widened. Her views and ideas have undergone a radical transformation. She has cultivated new habits, new manners, new tastes. She is out to improve her lot. Her ambitions and aspirations have risen. She is no longer contented with the homely pleasures of the home and She is out to gather new experiences, to do all what man does, to explore all avenues of human activities. In short she is determined to weather the strift, stress and storm and face the pitfalls and perils of life, unaided, unhelped, unguided, unled. She has come even to strongly resent the use about her of phrases and words such as, "weaker sex" and "bundle of emotions," etc., as they, according to her, imply an inferior status, a derogatory position. She plays hockey and football. She swims channels, pilots aeroplanes, captains ships, motors round the world, enters parliaments and fills pulpits. She has ceased to play the second fiddle to man. She has become, as it were, the mistress of her own destinies.

Such is the woman of to-day. She believes she has come to her own. Who can grudge her this newly-acquired status? But it is possible that by fulfilling the programme she has set before herself in life she may lose her highest vocation in life. If she fulfils her programme at the cost of that vocation she will do a great disservice to herself, an equally great disservice to humanity and family life. She may be thousand and one She may aspire to anything and enter any walk of human activities, but she must not forget her real avocation. She is pre-eminently a mother and a wife. To be a mother and a wife does, by no means, involve any inferiority of status just as to be a father and a husband implies no superiority of position. Physically and temperamentally man and woman vastly differ from each other. Nature has, therefore, allotted to them quite different duties. Man is primarily entrusted with the task of earning livelihood for his family, woman with that of bringing up of the children and management of the household. If man has led armies to victories, has founded empires and builded nations and has delved into the depths of nature and has fathomed its secrets, woman has given birth to all these great commanders, builders of nations, discoverers and inventors, and they learnt their first lessons in bravery, enterprise, social service, self-abnegation and self-sacrifice at the feet of woman. Who can say that the one occupation is higher and nobler than the other? Why should, then, woman be anxious to do what man has to do, very often quite reluctantly, impelled only by a sense of duty, passes our comprehension? Most of the activities

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in which woman, now inds the delight of her heart, are unnatural for her and even tend to dislocate the existing social order. Fall of birth rate, foolish, harmful and unnatural birth control, frequency of theatres, cinemas and dancing halls, breaking up of homes and destruction of family life, have been the results where woman has forgotten her own vocation and has taken to that of man. Even an hurried glance over the social conditions at present obtaining in the West proves our contention.

Woman in Primitive Society

In the above paragraphs we have shown how promptly woman has adapted herself to the changed human conditions and how by her industry and assiduity she has raised herself in the estimation of man. Never was woman so active, so assertive, so sensitive of the inviolability of her rights as she is now. She is anxious to show that she can do all that man can do and has done. But she seems to ignore the fact that in her impatience to establish her equality with man, to break the shackles of the bondage in which, she thinks, she is unjustly held and to contribute her great share to the building up of the human society, she is harming the cause which is so dear to her heart. The course she has adopted to secure her object is calculated to agrest and retard, rather than accelerate and quicken the pace of human progress. God in His infinite wisdom has endowed woman with a different constitution and temperament from that of man and in His unquestionable order of things has allotted to man duties very much different from those of woman. This is only a division of work. It is, therefore, contradicting and flouting divine plan for man or woman to try to usurp one another's place. In spite of what woman may do, she cannot accomplish what man has accomplished and man, notwithstanding his superior physique and several other natural advantages, is incapable of doing half of those nice and beautiful things which woman can and does. Woman in the West has attempted to take man's place in the different walks of human life and the result, among many other evils, has been the destruction of that greatest boon of God, the peace and joy of

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the family life. Unemployment which severely tells upon the moral tone of the society, and which gives rise to many social complications and political dissatisfaction, has been, to a large extent, due to the usurpation by woman of the avocations of man.

But unnatural though her new ambitions and aspirations may appear and far from perfect her new conception of her real status and position, taken as a whole woman's present position, however, is far superior to her old. In his pride and vanity man has ever refused to give her the status which God had bestowed upon her and the rights to which she was entitled. In different countries and under different civilizations, she has invariably been maltreated. In India, the land of ancient philosophy, the condition of woman was deplorable. Female infanticide and widow burning were quite common. To the widow, death, however terrible, must have been a welcome release, for unless she was the mother of children her lot was one of dire misery. She was an outcaste in the family, one who could not share the joys and delights even of her nearest relatives. With the death of her husband she was considered to become dead to all feelings of joy and happiness. A woman was debarred from even studying the Vedas, or participating in the sacrifices to the deities. Her religion was to serve her lord only, her eternal happiness depended on strict performance of that duty. Woman's condition, as we have said above, has now considerably improved, but the Hindu lady still labours under severe disabilities and groans under terrible tyrannies and severities. Under the Zoroastrian civilization woman was a mere slave to the caprice of man. The Persian in the relations of the sexes recognized no law but that of his own will. He could marry his nearest kindred, and divorce his wives at his pleasure. The system of female seclusion was not confined to the Persians alone. Among the Greeks women were confined within their houses and often kept under lock and key. As in Greece, concubinage was a recognized social institution in Persia and was interwoven with the foundations of society. The lawfulness of marriage with sisters was recognized by them. Among the Athenians, the most civilized and most cultured of all the

nations of antiquity, the wife was a mere chattel, marketable and transferable to others and a subject of testamentary disposition. She was regarded in the light of an evil, indispensible for the ordering of the household and procreation of children. Among the Romans the condition of woman was simply awful. A man could have as many wives as he liked. The wives, with the exception of the one first married, laboured under severe disabilities. They had no rights and their children were stigmatized as bastards. Among the Jews the condition of woman was degraded in the extreme. The Hebrew maiden, even in her father's house, stood in the position of a servant; her father could sell her if a minor. In case of his death, his sons could dispose of her at their will and pleasure. The daughter inherited nothing, except when there were no males. A woman had no rights in Arabia. She could inherit no property. On the contrary her own person formed part of the inheritance which came to the heir of her husband, and he was entitled to marry her against her will. Polygamy was unrestricted and so was divorce. A husband could dismiss his wife on the merest whim, and then, if he so pleased, might recall her under the influence of a similar whim. The Christian missionary holds Islam responsible for much of the misery to which woman in some Muslim countries is subjected. But he is blind to the beam in his own eye and is clever enough to detect the moat in another man's eye. The position which woman has come to acquire in the West 'is not because of the teaching of Christianity, as the Christian missionary pretends to think, but in spite of it. Jesus gave no laws to improve and elevate woman's degradation. • By his precept and example he rather heaped more indignities upon Was not he who addressing his mother said, "woman what have I to do with thee "? Is not woman described by such eminent saints of Christianity as Paul, Gregory, Bernard, as "the deceiver of man", "the origin of the devil", "the lance of the demon", "a scorpion ever ready to sting", etc. In spite of what Christian journals, writers, theologians, preachers and priests may say in regard to the supposed low status Islam gives woman, we can assert without fear of contradiction that in the few years of his ministry Jesus' never said a word in favour of

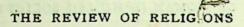
woman. We also claim that Islam among all religions is the greatest champion and upholder of the female cause and the status which it has given to woman, let alone Christianity of which the whole code of moral and social laws consists in a sermon that was never acted upon and could never be acted upon, the most advanced and civilized country of the West has not given her. The following paragraphs will substantiate our claim:

Quranic Ideal of Womanhood

- 1. O People, fear your Lord Who has created you from one being, and of its kind has created its mate, and from these two He has spread many men and women. And fear ye God by whom ye demand one of another your rights and reverence the wombs that bear you. (Quran, 4:1.)
- 2. They (your wives) are a garment for you and you are a a garment for them. (2:187.)
- 3. Whosoever does righteous deeds, be it a woman or a man, and he or she a believer—these are sure to get Paradise and shall not be dealt with a jot unjustly. (4:124.)
- 4. For women there are equal rights over men as for men over women. (2:228.)
- 5. Men shall have a portion of what the parents and the near relatives leave, and women shall have a part of what the parents or the near relatives leave, whether there is little or much of it: a fixed part. (4:7.)
- 6. And the mothers should suckle their children for two whole years for him who desires to make complete the time of suckling. (2: 233.)
- 7. Men are the maintainers of women, because Allah has made some of them to excel others and because they spend out of their property. (4:34.)

We do not intend to go into details about the status which Islam-accords to woman. This question has already on various occassions been dealt with in detail in the pages of the Review of Religions. The verses of the Quran which we have quoted above set forth in a nut-shell the rights, obligations, position and status of woman. In the first verse God has placed man and woman as such on the same plane. They are both created from the same origin or being. They play an equal part in the

propagation of mankind. The second part of the verse: Reverence the wombs that bear you, lays special stress on the reverence of woman. This stress was necessary in spite of what had been said in the first part of the verse about the equality of woman's status with man because on account of his superior constitution and better physique man was tempted to ill-treat her and deprive her of the position which God had given her. This verse lays down the fundamental principle of the equality of man and woman as the members of human society. There is no in-born inferiority in woman and no inherent disqualification from which she is suffering. The second verse beautifully illustrates the relation of wife and husband. Garments serve a three-fold purpose, protection against the inclemency of weather, covering of the nakedness and a means of embellishment and grace. In this respect they both are on the same par. third verse establishes the moral and spiritual equality of woman with man. She is not the tempteress of man, his deceiver, the first to go astray. The Christian Missionary may have the hardihood to say that woman according to Islam possesses no soul, but the Quran keeps open all those avenues of spiritual progress which are open for man. She can rise morally and spiritually as high as man can. The fourth verse describes the equality of the social status of man and woman. The rights which man possesses over woman and the duties and obligations which he owes to her are equal and similar to those which woman exercises and owes. The fifth verse establishes woman's right along with man in the property left by their parents or relatives. It may be urged that generally the share of woman is half to that of man. But that is due to the fact, as has repeatedly been explained in the columns of the Review of Religions, that man has to support his wife and family while woman is not required to support any body. Moreover she partakes of the share of her husband in the form of dower which he is required to pay to her. The sixth verse gives woman the right of the guardianship of the children as long as they require the help of some body to live and exist. After they pass this stage the guardianship is transferred to the father because he is in a better position to bring them up and educate them and not



the mother. The last verse sets forth an immutable law of economics. It gives to man a little superiority over woman in the management of the household. In man is vested the final authority in case of difference arising between the husband and the wife with regard to the settlement of family affairs. This superiority, if superiority it can at all be called, is due to man being the maintainer and the bread winner of the family. It is only fair that he who earns should have the final say in the management and disposal of that what he earns. In spite of this superiority only in matters connected with the management of the household we cannot say that man renders greater service to society than woman. If man earns subsistence for his children, his wife is entrusted with their breeding, education and upbringing and it is difficult to give the verdict in favour of any one of them.

This is, very briefly, how the Quran establishes woman's social, moral and spiritual equality with man and establishes her rights in the guardianship of the children and in the inheritance. We challenge the followers of any religion, especially the Christians and the Arya Samajists to compare the teachings of their religious scriptures in regard to woman's status and rights with those of the Quran. We have, in a previous article, exposed the falsity and hollowness of the objections and criticism of the Quranic teaching on polygamy. We are convinced that we can satisfy any one who approaches this problem with an open and dispassionate mind that the provisions made in the Quran in regard to plural marriages, instead of detracting anything from the beauty and excellence of its teachings, only prove their practicability and universality.

MODERN MISSIONARYEMOVEMENTS IN ISLAM

BY DR. SAMUEL BRADEN, PH. "D.

Not the least interesting of the trends in the Moslem world is the re-awakening of the missionary spirit of Islam. Of course it has from the first been missionary. No other world religion has surpassed it in this respect. But even missionary religions pass through periods of relative inactivity. It appears that the unprecedented missionary drive of Protestant Christianity of the present century is beginning to slow down. Islam has not been in recent centuries so zealous in her out-thrust. But the present century has seen the stirrings of a new life, especially in India, and a new type of Moslem missionary effort has developed in recent years.

It has always been said that every Moslem who goes abroad is a missionary. In a sense that has been true. But awakened Islam is not disposed to rely wholly on such lay missionary effort. It has begun to organize itself for an active propaganda by trained representatives, deliberately chosen and sent over to foreign fields, to spread the gospel of Mohammad. The group most active in this effort is the comparatively recent Ahmadiyya Movement, which came into being in the latter half of the nineteenth century, founded by the figure now held by his followers as Madhi or the Messiah who was to come. This Movement maintains missions in a number of countries including England and the United States, and is actively propagating Islam as understood and interpreted by their Founder. They publish an extensive periodical literature in various The better known magazines are the Islamic Review and the Review of Religions. The American publication issued by the Ahmadiyya representative in Chicago is published only occasionally as funds permit. The modern era of depression has temporarily affected their financial resources, as in the case of Christian missions, so that their activity has been necessarily somewhat lessened.

Islam, as represented by these modern missionaries, is, as might be expected, an Islam calculated to appeal to the interests and moral feelings of the peoples to whom the missionaries go. The emphasis in their teaching falls upon those things in Islam best calculated to appeal to the moral sensibilities of the western people. A vigorous defence of the character of the Prophet presents an idealized picture of the Prophet.

According to the teaching of this group, the essential meaning of Islam is Peace, and Islam offers to a war-torn world the only guarantee of world peace. Islam is a world brotherhood, they say. It binds men and women of all races and all countries into a common unity. All men are brothers, whether rich or poor, whether black, brown, or white, for Islam raises no colour barriers between men. Islam is the world's greatest enemy of alcohol. Likewise it offers to do more for women than any other faith. The Prophet was the protector of woman. He gave her political rights and economic rights unequalled by any other religion in the world, and the Koran is quoted as holding the essential equality of men and women. "Man and woman have been created out of the same essence," "Women are the garment of men as men are the garment of women." So far from acknowledging any indebtedness on the part of the Islamic world to Christianity and to western civilization, the apologists of this group, as well as other Moslems, are apt to see in any good that is to be found in European civilization, some element borrowed from Islam. Thus to Islam, they say, is due the abolition of slavery. To Islam the West is indebted for religious toleration and improvement of the status of women. In the political realm democracy as a substitute for autocracy has its source in Islamic teaching; and when "pussy-foot" Johnson, the world temperance organizer visited Egypt and recounted the progress made in temperance reform in the United States, they said, "Ah, now you are becoming good Moslems." Islam holds the clue to the solution of the vexed problems of the present economic order. A recent article by Sufi M. R. Bengalee in the Moslem Sunrise analyzes the evils of capitalism and finds in three Moslem principles the solution of the problem. He ends his discussion;

"In short, Islam removes the evils of capitalism by its laws of inheritance, by the institution of Zakat, and by prohibiting the giving and taking of interest. Islam protects the poor from the clutches of the Shylocks and creates a middle class which is the backbone of society."

Another writer sums up this whole position in the following statement:

"Islam has been the greatest social and democratic force in the world, and the future lies at the feet of Islam and nowhere else. The one distinctive feature of Islam is that it is a living religion . . . the door of prophecy it keeps open at all times, and its devotees can have a direct communion with God like the Prophet of old."

Missionaries have been sent, within recent years, from India to China, and a pronounced awakening of the Chinese Islam seems to be taking place. News comes of vigorous propaganda, efforts being carried on in various parts of China. Lectures, periodicals, and the organization of clubs and Young Men's Muslim Associations on lines similar to the Young Men's Christian Association are the methods employed. Recently a translation of the Koran has been projected. An International Moslem Association has been formed for the Farther East for the propagation of Islam, since "none of the actually prevailing religions in the world is sufficiently fit for the promotion of human welfare at the present age." Reports are found of a revival of Islam in the Dutch East Indies. Moslem deputations have been sent to South Africa and lectures on Islam given in many places. Writing of this recent expansion of Islam Mr. W. Wilson Cash declares:

"While Islam has a different connotation in different countries and although the faith is weakened in some areas by modern thought, yet a study of the activities of Moslems today shows Islam as strongly missionary with its organization world wide. Behind all lies the old ideal of a universal faith representative of an empire without

frontiers and theocratic in government, yet, with all this historical idealism, Islam has shown in recent years a remarkable power of adaptability and a progressive spirit in the furtherance of its cause. Modern methods, such as propaganda through literature and lectures, have replaced the sword; a modern presentation of the religion has been substituted for Islam as it is still preached in the orthodox centres. And so, in spite of Turkey's anti-Caliphate action, modernism, western thought, agnosticism and other influences, Islaustill holds up its head proudly and challenges the world."

-Modern Tendencies in World Religions.

FROM JERUSALEM TO MECCA

About 1900 years ago there appeared on the shore of the sea of Galeele in the land of Judea a teacher who, though born of very humble parents, was destined to leave his indelible imprint on the whole course of human history. The people to whom he preached his teaching had become utterly degenerated and morally deteriorated and depraved. Their foolishly rigid adhesion to the letter, at the cost of the spirit, of the Law which they professed, preached and practised had helped to arrest in them the healthy development and growth of those finer moral qualities which in fact distinguish man from beasts and brutes. Jesus had realized to his great sorrow that his community was rushing headlong towards that moral corruption and spiritual degeneration which would inevitably lead to their total extinction. In his speeches and sermons, in his talks and discourses, he, therefore, laid extra emphasis on the development by the Jews of the qualities of humility, lowliness, love, sympathy, compassion and mercy. The exercise of these qualities, which was so sadly negelected by them, Jesus rightly realized, was essential for keeping up the moral equilibrium which was very essential for the steady progress of his community. The Sermon on the Mount Olive which, during the ages, has been so much talked of and commented upon was nothing more than bringing home to the Lews the realization of this supreme fact. While delivering this Sermon Jesus never pretented, never even dreamt that he was giving any code of laws to humanity, and principles and rules of conduct for human guidance. Nothing of the sort. It was merely a sermon, an ordinary sermon revealing nothing of exceptional and extraordinary moral value, no new eternal verities which man did not already know. Nothing was further from Jesus' mind than the idea that he was laying down principles of action of everlasting and universal application. This sublime duty, this task of the vastest magnitude was reserved for a Greater Man till a later time when human intellect would have attained its full development and complete maturity, when the foundations

of human society would have been laid on unalterable basis, when all those problems that were to confront mankind in future would have made their appearance even though in their crude and undeveloped form. To show that this supreme task was entrusted to the Holy Prophet Muhammad and that he performed it thoroughly, aided and guided by Divine revelation does not fall within the purview of this article. That he was an infinitely Greater Personality than Jesus and that his teaching was immeasurably of higher standard and of a greater and more permanent value than that of Jesus, a casual comparison between the much talked of Sermon on the Mount and any utterance of our Noble and Exalted Master would show. The sermon which the Prophet gave on the occasion of the Last Pilgrimage may be cited as an instance. Addressing the vast concourse of Muslims who had assembled to hear him he is reported to have said:

"All customs and practices associated with the days of Ignorance are now under my feet. There is no superiority for an Arab over a non-Arab and no superiority for a non-Arab over an Arab. All of you are the sons of Adam and Adam was created from dust. All Muslims are brothers. Dress your slaves with what you dress yourselves and give them the same food which you yourselves All the bloods of the time of Ignorance are null and void and first of all I annul the blood of Ibn Rabiata bin Alhars, of my own family. All the interests of the Days of Ignorance are null and void and first of all I cancel the interests, due to my uncle. Abbas bin Abdul Muttalib. Fear God in regard to women. For you there are rights over your wives and for them are rights over you." This sermon is more brief than the Sermon on the Mount but it comprises and provides solutions for the three great problems that are at present engaging the serious attention of the leaders of different communities. first-problem is the problem of 'Colour.' The coloured races are looked down upon and despised by the white nations. are considered to be born with a stigma of inferiority. exploited and their rights are denied to them even in their own lands while almost all countries which are inhabited predominantly by white peoples are closed to them. All this is done because, they are regarded as inferior socially, politically and culturally on

the basis alone of the colour of their skins. The Prophet cut at the roots of all false notions of assumed superiority by declaring that all human beings were born equal and none of them was superior to the other merely on account of his caste, colour, creed or clime. Another equally pressing problem is that of the rights of women. Women to-day are gradually becoming emancipated. They are asserting their rights and men are giving them, though not quite willingly, their just privileges. But the Prophet by declaring that women had the same rights over men as men had over them accorded to them 1350 years ago, the status which even to-day after so much feminine agitation and in the presence of so many societies and organizations claiming to uphold the female cause the most civilized country of the West has not given her. Islam bestows upon her equal social status to that of man. In matters of marriage, divorce and inheritance she possesses inviolable rights. She can rise morally and spiritually as high as man can. In short she does not labour under any disabilities which Christianity, Hinduism, Judasim, Zoroastrianism and Buddhism impose upon her.

Another problem which as regards the extent and strength of its influence is, perhaps, most serious and which threatens to, demolish the present social structure of human society, is the movement of the masses against the classes. The labour class in all lands is up in arms against the capitalists. The labourers complain that the capitalists thrive on the money earned by them while they, the earners of the money, live in perpetual servitude and serfdom, in perpetual fear of starvation. The Prophet of Islam commanded that those on whose income depended the livelihood of others should give them the same food and dress as they used. While on the one hand he exhorted the landlords, the slave-owners and the capitalists to be kind and generous to those who looked to them for their sastenance, he prohibited for all times the giving and taking of interest which, really enables few persons to accumulate country's whole wealth in their hands without labour of any kind, by the mere exploitation of the needs and misfortunes of others.

In the words, "All Muslims are brothers," is laid down the basis of a vast Brotherhood in which all men and women are equal, regardless of their colour, social status, caste or family distinctions. Perhaps of all things that has contributed most to the spread of Islam in all parts of the world is this beautiful teaching about the brotherhood of man. It was the proper realization of this principle that made Bilal, a freed Abyssinian slave, one of the most respected of the companions of the Prophet (and ever since he has commanded the respect of the Muslims in all lands) and gave Osama, the son of Zaid, another freed slave, the command of an army in which stalwarts like Omar and Abu-Bakr had served as common soldiers.

THE SPIRIT OF ISLAMIC IDEALS

By Dr. MUHAMMAD ALI AL-HAJ SALMIN

Unity, ie. oneness in everything, is the predominant underlying spirit in Islam, the true source of all its strength and vitality. There is the Unity of the one God, the supreme focussing and unifying centre, towards which all the other allied ideas of unity are attracted—unity of worship, unity and equality of all, (common brotherhood) and the unifying centre, Mecca, for pilgrimage and for daily worship.

It is the abiding pride and glory of Islam that it knocked down with one blow all old world superstitions, fetish worship and, polytheism, enthroning the one God, the Only God instead, attributing the chief qualities of justice and mercy to Him. God became a living factor in the daily life of mankind, and it was propounded that nothing stood between man and his Maker. Before the advent of Islam there was a vague conception of a vague Supreme Being, Omnipresent and Omnipotent, existing only in the world of intellectual and metaphysical speculation, and not a living force in the daily life of man.

This grand conception in Islam of the worship of One God which is rational and at the same time highly idealistic (not dogmatic as is wrongly construed), paved the way for the foundation of the modern science, because it rid man of his superstitious fear of the forces of nature. For example, the Arab and Moorish schools of Chemistry laid the foundation of modern Chemistry.

Next comes the Unity of worship; the five times prayer a day at the same time for all the Muslims throughout the world, all facing towards Mecca, and all worshipping the One God. This inspires unity and universality.

in daily worship Mecca has its place as a unifying factor. And as a place of pilgrimage for the whole Muslim world, it is the greatest source and centre of inspiration and of unity-and of brotherhood too-where all the faithful meet.

If in the eyes of the just and merciful God all are equal, then there should be no difference of caste, colour or creed. There is no such difference in Islam. There is no high or low: black, white or brown. All are equal. All are brothers. No other religion except Islam has demonstrated in practical life the brotherhood of man.

Islam is not dogmatic. It is ideal, practical, rational and in its conception of the One God and spirituality, practical in its tenets, and modern and rational in outlook. It is the religion for all-for humanity.

Says Sirdar Iqbal Ali Shah: "Unity is, therefore, both the nucleus and the aim of the Islamic faith and polity. A unity which springs from a belief in the oneness of the Creator and which spreads out to and inspires everything in creation. From this very belief in the Islamic faith every thing has its rise and sanction; there is One God, one Prophet, one faith, one law, one status for mankind. The beautiful and simple perfectness of the scheme is the best proof that it emanated from a Divine source, and directed by a personality, who has changed human history."

LORD SNELL'S TRIBUTE TO THE HOLY PROPHET

Mohammad was to the whole of Islam the "Holy Founder" of their faith, and to all men he was one of the greatest religious forces in history. Those of us who are not Mohammadans are nevertheless entitled to share in the reverence in which his people everywhere hold his name and with them to admire the courage, the rare insight and purposeful fidelity with which he proclaimed his mission.

The supreme test of a religious teacher or Prophet is whether in a hostile world, or in the face of the flattery of his friends, he can stand alone and remain one hundred per cent loyal to his own ideals. And because Mohammad did this rare thing, his name is revered by millions who belong to other faiths.

Persecution quickly followed the opening of his preaching, and sometimes it came from within his own household. But he refused to be silenced. "If they brought me," he said "the sun to my right hand and the moon to my left, to force me from work, I would not leave it till the Lord had made my cause good, or till I perished."

My own conception of the religious life is that of devotion to the good that is, and is yet to be, in the world, apart from all credal sanctions and doctrines, and because Mohammad was a great witness to that "good" I can heartily join in the appreciation which is to be paid to his memory.

CALL OF ISLAM

BY OMAR CLEVELAND

It cannot be over-emphasized that Islam stands for the vital issues of life—to guide, direct and control the currents of life. As such, it is fitting and proper that it be identified by the code which is its source of illumination. Thus we say that a Muslim is one who receives his spiritual ideals from the message of the Holy Prophet Muhammad.

Peoples of all nations seek the temple where the spirit to the great truth illuminates the shadows of human ignorance, but they know not where it is to be found. Restrictive limitation blocks their footsteps. Ages of mental inertia thwart their efforts.

According to the great civil, moral and spiritual Guide Book, the Holy Quran, every child is born sinless. Man is, in truth, born with a capacity for understanding, a mind capable of wisdom, and a heart capable of feeling.

Muslim laws were made for human beings and the Holy Quran has most beautifully set forth this principle. It guides aright all men in all conditions of life, from the lowly savage to the wise philosopher, and covers all the branches of human activity. Also, it requires the development of all the faculties of man, and has ever nursed with sedulous care the germs of classic knowledge and reared them to bloom in the life-giving atmosphere of truth and freedom, by its simplicity, its beauty and its high idealism.

Islam is a university that teaches the liberal arts and sciences of the soul to all who will lend their ears.

Its pillars uphold the arch of universal education, particularly that which is of the spirit. Upon its tables of stone are inscribed the sacred truths of all nations and of all peoples.

Furthermore, it is a vast universal brotherhood which knows no distinction between men and is the most tolerant and liberal of religions. It is a religion not based on intolerance and self-gratification but is one of peace and happiness, the magic touch of which changed the entire face of Arabia and caused its deserts to blossom into the richest gardens.

It is a religion which is essentially creedless and is the truer for it. Its followers bow to truth regardless of the bearer.

It is not a creed or doctrine, but a universal expression of Divine Wisdom, and upon those who understand its sacred depths has dawned the great Reality.

He that has heard the call of the muezzin from the minaret, calling the faithful to prayer, can never forget its solemnity, beauty and the urge to worship with the faithful. "La ilaha illallah" ("There is no one worthy of worship but Allah").

This sublime yet simple dogma of the faith is expressed in every action and its charm is more expressive—by far—than the chimes of bells.

For thirteen hundred and fifty years it has exalted and crystallized civilization, and is indeed the genius of Islam.

ISLAM AND SCIENCE

BY MISS NINA STAUFFER

The long arm of Islamic learning has been extended into every country in the world. Islam has given far more to the field of education than the people will ever realize. Even if the force has not always been direct, the influence can be noted.

From the Arabic language, the language of Islam, there have been translated choice gems in literature, philosophical teachings, mathematical computations, as well as facts about Astronomy and Law which the Muslims patiently recorded. When Europe was struggling through the dark ages of ignorance, Islam was seeking new truths in the educational field.

The whole scientific world must pay a tribute to Islam for the great advancement in Chemistry which changed the ancient art of alchemy from a Black Art to one of the great basic sciences. It is true that the later technicians have improved upon all the sciences until a twentieth century student would find difficulty in recognizing the relationship between the Chemistry of to-day and the crude beginnings of that science, which the Muslims evolved.

For many years the Eygptians had practised an art known as alchemy. It was an art which was only known to the high priests, and they guarded it jealously lest some layman might discover some of the secrets for which the priests had been searching for many years. So much mystery enshrouded the alchemy laboratories that the subject became known among the people as Magic or the Black Art and as such it was clothed with superstition.

The alchemists, however, were practising this art for only two purposes, namely, for prolonging life and for converting all metals into gold. They had been somewhat successful in compounding some medicines which would relieve human suffering, but they had all been baffled by the resistance of the baser metals; yet, they still had confidence that some day all the metals could be changed into gold, so they continued

to expend great labour searching for the substance which would solve their problems. At last they conceived the idea that there was a magic stone which contained the desired substance, and they called this mythical stone the Philosopher's Stone. This stone had never been discovered, but they were certain that the secret would be discovered with it. This wonderful substance would not only convert metals into gold but would also possess the power of dissolving all substances into their elements; in addition, it was thought also to possess the power of removing the cause of disease from the human body and renewing life. The priests thought that they were always on the verge of discovering the secret but something would happen and only the results of the laborious experiments remained.

Some of the alchemists recorded their experiments for future use, while others made notes of their activities for the benefit of future "scientists," but all their data was recorded in the most mysterious and ambiguous way, so it would be almost impossible for the ordinary layman to decipher the notations.

When the Mushins invaded Egypt they obtained possession of some of these records, and due to the fact that the Muslims had always been interested in science, they made use of this new infromation and in the eighth century a school of alchemy in Arabia published the first known work on Chemistry proper. An Arabian alchemist, a few years later, made some real discoveries. He found a substance that would dissolve gold and he worked out some very important combinations. He also advanced the theory that there were certain elements from which all other substances were made but he believed that only two of these were primary substances.

During the Middle Ages many alchemists were brought to Europe by the Moors to teach in their great schools of learning. It was in these schools that the Europeans obtained the basic principles of Chemistry, and it was these scientific truths which laid the foundation of the new scientific civilization which displaced the one of mystery and ignorance. Thus it was Islam which first blazed the trail for the scientists who made the modern civilization possible.

"THOUGHTS"

MR. OSCAR BRUNLER FREIMERR VON ALSEN (LONDON)

Many roads lead to Rome and many religions and philosophies show us the path to our ultimate goal namely: Perfection, Peace and Happiness. Which religion or philosophy, then, is the right one to pursue the path to mankind's ultimate goal?

On analysing many of the philosophical teachings as well as studying the fundamental teachings of religions, we find that all the main points of both are to be found in Islam. Besides the aforementioned, we find most valuable and important laws relating to human welfare incorporated in the Quran and in the teachings of the Holy Prophet. Let us consider a few of the main points of the philosophical teachings and see whether we can find references to such teachings in the Holy Quran.

Aristotle, the ancient Greek philosopher and one of the greatest savants of the ages said: "Philosophy is the science which considers truth." This being the case, the teachings of all philosophies under the sun hold good and must be considered as axioms and guiding stars in our life on earth. All philosophies stress the value and the great importance of the following moral qualities, namely: 'Faith, Patience, Meditation, Charity and above all Love. These are the most important lines on which the philosophers of the ages have taught mankind. We find also that the development of all these human qualities is inculcated by Islam and many heautiful teachings to this effect can be found in the Suras of the Holy Quran.

The Holy Quran says: 'Those who believe in Allah and in His apostles and make no distinction between any of them, to these in the end will God give their reward.' Patience—one of the greatest moral qualities of man—is greatly taught in

Islam and in the Holy Quran we find many references to this quality as for instance: "Verily those who are patient in adversity and forgive wrongs, are the doers of excellence." If we follow this advice we make this world a better place to live in. We are not here in this world to judge our fellowmen but to do our best and to follow the 'wisdom and the teachings given to mankind by God's Prophet. Let us follow his advice and do good deeds, and adhere to his teachings and let us remember his words: " Every good act is charity." The famous Roman, Cicero, said, "To study philosophy is nothing but to prepare oneself to die so that man may find greater happiness is the real thing," No man needs study philosophy in order to find greater happiness. By following the teachings of the Holy Quian we can find all happiness that we wish as the Holy Prophet has said: " The abode of the hereafter is better for those who fear Allah and who follow His laws."

The teachings of the Holy Quran not only embrace all philosophical teachings of the ages but we find much other valuable advice in it, as for instance the value of prayer and alms. It tells us of lawful and unlawful things. The Quran says: "eat of the good things which we have provided for you, but without excess."

Further, the Holy Quran tells us what we may expect if we repent of our wrong doings; of the life after death and of the Divine help which will be given to us when we pray. To all who have not read the Holy Quran I would like to say: "Read it and benefit from the wisdom and knowledge which you find in the Holy Quran." To all who have read the Holy Quran I would like to say: "Read it again and follow the teachings—follow them in all your actions and deeds and let your thoughts and actions be guided by the teachings of the Holy Prophet. If we follow and live up to his teachings we help to make this world a better and a happier place to live in.

MUHAMMAD THE GREAT PROPHET

By Mr. N. K. CHATTERJEE, M.A., MONGHYR COLLEGE

Muhammad is one of the outstanding personalities of Islamic History who by reason of his noble sacrifice, cosmopolitan religious attitude may be regarded as an invaluable asset to whatever age and clime he might have belonged. He was the great religious teacher of his age. His love for religion was boundless and the sacrifice he made to the cause of humanity immense. True it is that he was not educated in any school or college, nevertheless he had that inner vision of a great seer which makes a man truly great. He dreamt of establishing a universal religious brotherhood of nations. And his dream was, if not fully, at least partially realized, in his lifetime. This is, by no means a mean acquisition for a man without resources and equipment necessary for his nobel mission.

Muhammad was a great saviour of his nation. According to the Hindu scripture God re-incarnates Himself in a man when religion declines and irreligion reigns supreme. The above remarks aptly applies to Muhammad. He was born in an age when social corruptions and moral vices were rampant among his countrymen. This shocking and pathetic scene of moral and national degeneration moved his heart and he jumped into the fiery ordeal to save them from the imminent peril to which they were doomed. Herein lies his greatness as a redeemer, herein lies his greatness as a redeemer, herein lies his greatness as an humanitarian.

The religion that he preached to humanity is one of universal sympathy, love and brotherhood. He felt keenly for the suffering lumanity and was always prepared to do as much as lay in his power for their improvement, moral and spiritual, without caring for personal risks and difficulties which he had to encounter.

Muhammad is a great apostle of democracy and brotherhood. Like Rousseau and Voltaire he preached the gospel of Liberty, Equality and Fraternity. But the fundamental point of difference between Muhammad and these high priests of liberty lies in this that the former based his doctrine on religion whereas the latter on terms of equality without taking into consideration the moral and spiritual aspect of the thing. This accounts for the failure of the latter and the triumph of the former.

Muhammad had a keen passion for religion. The teaching of the Quran came to him as a divine inspiration. What a stupendous difficulty he had to face to carry on his noble mission. His life was at stake, stubborn opposition crowded from all quarters but nothing daunted, he jumped into the fiery ordeal of crucifixion and came out successful in the end.

Muhammad is a perfect equalizer of men. In his eyes there is no distinction between the high and the low. "The high in rank" says he, "in God's sight are those who are high in morals."

The religion that he preached to humanity is based on faith in unity of Godhead and love. Whosoever loveth God and believeth in His unitary existence is a true follower of Islam.

But how many of his countrymen do regard Islam in that light today! Unluckily for the country, unluckily for the community the noble ideals of Muhammad have degraded into narrow communalistic jealousies. If we wish to do him honour and realize his noble ideals in life we must first of all drive away the pettinesses of our life and thereby purify ourselves.

The great Prophet passed away from this world long ago. But such is the extraordinary influence of his charming personality that even today thousands and thousands of his followers remember him with love and reverence. This is, by no means, a mean acquisition for a man born in an age when the whole of Arabia, the land of his birth was steeped in the darkness of ignorance and sunk into the lowest depths of meral and national degeneration. May his soul rest in peace!

VITAL VALUES OF ISLAM

By PROF. T. L. VASWANI.

Consider for a moment what the faith the Prophet Muhammad preached has achieved. Islam has given the world a religion without priests; Islam abolished infanticide in Arabia; Islam enjoined on the faithful total abstinence from drink; Islam emphasised the great qualities of faith, courage, endurance and self-sacrifice; Islam introduced a vigorous puritanism into Asia and Europe, deprecating even dancing and card-playing. 'Whoso is a Muslim,' says the Koran, 'he seeketh after the right way.' Islam moved out with its great message of 'Allah the Rahman, the Merciful,' and became the torch-bearer of culture and civilization in Africa, in China, in Central Asia, in Europe, in Persia, in India. The Chinese Muslims are still known to be stately, strong and brave. Of the achievements of Islam in the days of the Baghdad Khilafat every Muslim may well be proud; and every Sindhi too; - for 'Sind his had their share in the intellectual life of the Baghdad Court, achievements of Islam in Europe, less is known to the Muslims and Hindus in Sind; yet even a rapid sketch will show how much Islam did for Europe in the Middle Ages. Islam founded the great University of Cordova which attracted scholars from different parts of Europe. One of these scholars became, in due course, the Pope of Rome.

At a time when Europe was in darkness, the Muslim scholars of Spain held high the torch of science and literature.

They taught Medicine and Mathematics, Chemistry and Natural History, Philosophy and Fine Arts.

Arabian scholars translated some of the Hindu books; and helped by these translations Hindu wisdom travelled to some of the seats of learning in Europe. In the days of the Muslim King of Spain, Al Hakeem, great irrigation systems were developed in Granada, Valencia, and Aragon; the Muslims also built hospitals, and asylums for the poor in several cities in Spain. Many were the industries developed under Islam. Ship-building,

horticulture, candied fruits, glass, iron and copper utensils, brocade, tanyards, silver mines, cotton manufactures, woollen carpets, hand-woven woollen cloth, linen manufactures, and linen paper, mines of lapis-lazuli, silks and inlaid metal work are some of the industries of Muslim Spain mentioned by Arabic writers.

And it is no exaggeration to say that Islam has made several contributions to the thought and life of India. Islam has been one of the nationalizing forces in India. Islam enriched the art and architecture, the poetry and philosophy of The Taj is, perhaps, the most imaginative architecture in the world. Islam carried in its heart a vision of manhood and democracy to which, however, the Muslims were not always loyal in India and other countries; but it must be remembered that the first blow at slavery was struck when Omar set all slaves at liberty after his conquest of Jerusalem. And the ideal of Akbar, the ideal of an Indian nation, a great India, a Maha Bharata has not yet been assimilated by India's English rulers. The reform movements of the fifteenth and sixteenth centurythe movements of Nanak, Kabir and Dadu-felt the influence of Islam; and Muslim saints like the Pir Tabriz of Multan and Lal Shabaz of Sewan have still a hold on Hindu hearts. Muslim poetry and literature, Muslim architecture and decorative painting made Spain famous at a time when Europe was submerged in barbarism. The Muslim Universities of Sevile, Cordova and Barcelona taught sciences and philosophy in that free liberal spirit for lack of which the Christian Church burnt Bruno and persecuted Galileo; Muslim kings opened free libraries, established observatories and endowed laboratories for chemical experiments; Muslim singers introduced a new note of chivalry and romance into the life and literature of Europe. and Muslim philosophers translated, interpreted and corrected the systems and speculations of Greek thinkers.

Two of these philosophers who greatly influenced European thought are known as Avicenna and Averroes. 'Avicenna' is a Latin corruption of Arabic Ibn Sinna. This man showed the greatness of his soul when he renounced the honoured post of the Vazir in order to devote his time to philosophy and his

name is celebrated in several Turkish tales. He wrote on logic, on psychology, on physics and metaphysics and ethics. He speaks of three kinds of mind-vegetative, animal and human; his view of the 'vegetative mind' reminds one of the modern studies in what Sir J. C. Bose has called the 'response of plants.' He speaks of 'active' and 'speculative' intelligence, reminding one of what, over eight centuries later, Kant called 'practical' and 'pure' reason. He speaks of 'three kinds of evil' and its 'accidental' place in the universe, reminding one of the theodicy of Leibnitz. Another Muslim philosopher who influenced the thought of the Middle Ages was Averroesa corruption of the Arabic name Ibn Rushd. He speaks of the 'evolution' of matter in a way which reminds us of the idea developed in Spencer's Synthetic Philosophy; he speaks of a soul diffused in the heavens and the earth- an idea which reminds us of what to-day is called ban bsychism; he interprets 'soul' in terms of 'energy'; he recognizes the unity of philosophy and religion. His commentaries on Aristotle and Plato have been translated into some of the European languages, and at one time influenced Christian and Jewish thought and some of the non-Muslim centres of European culture.

The Sufi singers and thinkers of Islam have enriched poetry and the philosophy of religion. One of the world's greatest mystical thinkers was the Muslim Muhyi-ad-din-ibn-al-Arabi; and in the whole range of literature there are not many mystical books so profound, so suggestive as the four volumes of his Fatuhat-al-Makkia. His teachings of the Single One, of Seven Realities, of the 'luminous darkness' that enshrouds the essence of God, of surah and ruh (form and spirit), of knowledge as a process of reminiscence, of the correlation of the Creator and creature (al-Haqq and Khalq), of the seven degrees annihilation (fana), of man as a channel of God's self-realization, of God as the Self of things-these and other teachings of this Muslim mystic have a profound value for the modern student of religion. The Quran was given to a simple people, but has, in some of its texts, the seed of true mysticism. "Wheresover ye turn, there is the face of Allah." wisdom in this one text of the Koran! And some of the great

Muslim poets -- our own Shah Latifyincluded -- sound again and again, the purest notes of mysticism. "Knowledge is nearer to silence than to speech." "I fancied that I loved him, but on consideration I saw that his Love preceded mine." "Thou must daily die a thousand deaths and come to life again that thou mayst win the life immortal." "When thou givest to God thy nothingness, He gives to thee His All." "See in your own heart the knowledge of the Prophet, without book, without tutor, without preceptor." "The true mosque in a pure and holy heart is builded; there let all men worship God; for there He dwells, not in a mosque of stone." "He peeped through the window of my heart-He peeped and passed away." These are but a few passages taken from the songs and sayings of Muslim mystics. Who will say that the higher mind of the Muslim world is alien to that which has expressed itself in the sages and seers of Aryavaria? The higher mind-with its intuitions of truth, freedom, justice, beauty, love-is not the monopoly of one faith or one race, it is a descent on the earth from the Kingdom of Heaven; and in the measure in which a civilization is loyal to it, is it vital and progressive. And if the present moment be, indeed, one of awakening in India, we will discover the Hindu-Muslim unity not in counsels of expediency, not in the political opportunism which only reacts on a nation's life making it feeble, but in the higher mind which is the one common source of the fundamental ideas of Oriental and Occidental civilizations. There is the inner unity of Hindus and Mustims; there they have a common centre; the bond between them is spiritual. At an hour when the world's atmosphere is charged with pride and passion, with political and race hatreds, I plead for a Hindu-Muslim union in the great name of Humanity. India has, through the ages, borne witness to Her-borne witness to the Vision of man as man. And if, worshipping this Vision in our hearts, we make the Hindu-Muslim unity an abiding force in our public life, we shall, indeed, make our backward India beautiful, and our eyes shall behold Her glory.

The Prophet's Relation with his Wives

The peculiar relationship between man and woman is a natural requisite. The social structure of the world is built onit; it is, in fact, the condition of all progress. But it is strange that most people regard even this relationship to be inconsistent with things spiritual. Woman who is responsible for the continuity of the human race; without whom man is but a part sundered from its compliment; who is a garment for man and for whom man is a garment; yes, woman was regarded as impure, something to be shunned by godly men. By making goldliness inconsistent with natural human urges, it was, in fact, attempted to destroy goldliness itself. For is it not true, that if there were no human beings there would be no spiritual values; and but for the existence of beings who should strive and regulate themselves, there can be no conservation of things of the spirit? The Holy Prophet it was, who while he attained to nearness to God, did not neglect the human side of his life. He married; and in the interests of his country and the growing Muslim community, and in certain cases, for the benefit of his wives, he contracted a number of marriages. Not only, again, did he enter into these marriages, but gave of his love and regard to all his wives. His dealings with them were such that each supposed him to be hers. He was but God's and God his; yet he never let it appear that it was because of any superhuman peculiarity of his that God chose him for the office of prophethood. He taught, on the other hand, that he strove and became the best of men. That was why God chose him.

Not unless one gave up one's kith and kin, and did away with the foundations of domestic life (so the world thought), could one attain to nearness with God. The Holy Prophet

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taught, however, that it was through one's kin that one could reach God. Each particle in the world is God's creation and each serves to guide one's footsteps to God. The more beautiful an object created, the more manifest does it make the way to God. Among the more sublime creatures of God, are women. Therefore did the Holy Prophet say, "Of the things of the world. I have had the love of my wives as a gift from God." And again, "The best amongst you are those who show the best regard to their wives and children and respect their susceptibilities." What a singular difference! The world thought that God had created woman as a beautiful snake and had thus taught man not to be captivated by her beauty, but to beware of her poison. The Holy Prophet, on the other hand, declared that he had been ordered by God to love his wives, and that among the things he had been gifted with, was this gift of love for his wives. While others taught that woman was to be shunned and her sorcery to be guarded against, the Holy Prophet inculcated that woman was to be loved. He taught that such love was to be the instrument of attaining nearness to God. For just as God had laid paradise under the feet of one's mother, so was a prayer offered by one's wife the means of winning God's approval. In short, woman should be pleased, that we might please God.

The Holy Prophet practised what he preached in this behalf. He would pay full regard to all the susceptibilities of his wives. He lent his helping hand to them in their household duties. He loved them and searched for various little ways to please them. If a wife would drink water out of a cup, he would hold the cup and himself drink at the same place. On one occasion, a wife of his, an Israelite by descent, was taunted by another as "a Jew," and the Prophet took her side and suggested, "Wu, not say, you are not a Jew, but are one of the children of the Prophets of God?" If any of the wives fell ill, he would regard her illness as if it were his own, and feel even more troubled about it than the patient, and thus show his concern for them in all sorts of ways. He would not have them separate themselves from their relatives, but would help them to cultivate such connexions,

THE REVIEW OF RELIGIONS

Once, as he entered the house of a wife of his, Ummi-Habibah, he found her kissing her brother, Muawiyyah, who later became one of the rulers of Islam. Not merely did he not disapprove of the act, but looked on it with understanding and sympathy. The love between brother and sister seemed to him a beautiful expression of a natural human impulse. He therefore sat by, and said, "Umm-i-Habibah, do you love Muawiyyah?" Umm-i-Habibah replying "Yes," the Prophet returned, "If he is dear to you, so is he to me." How must the wife's heart have jumped with joy on hearing these words! How comforting must it have been to her to think that the Prophet did not look upon her relatives as strangers, but regarded them as his own!

A GREAT SOLDIER OF ISLAM

Jerusalem, the town of Prophets, the last resting place of Patriarch Abraham and his son and grandsons, Prophets Isaac, Jacob and Joseph, sacred alike in the eyes of the Muslims, Jews and Christians, according to divine promise capitulated to the victorious arms of the Muslims in the year 637 A. D. in the Caliphate of Omar, the Great. The victors showed to the fallen town and its vanguished inhabitants the respect which they deserved. No property was destroyed except in the inevitable operations of the siege, and not a drop of blood was shed except on the field of battle. In deference to the wishes of the Patriarch that he would hand over the keys of the town only in the hands of the Head of the Muslim State, Omar, the mightiest ruler of his time, travelled from Medina to Palestine, accompanied, so the historians tell us, only by his personal servant. This leader of undisputed sway and sovereignty entered Jerusalam followed by his servant along with the Patriarch, conversing amicably about its history. At the hour of prayer he was invited by the Patriarch to worship in the Church of the Holy Sepulchre but he refused to do so for fear that his followers might claim a similar right, and so the freedom of religious worship, which he wished to secure to the inhabitants by the articles of capitulation might be endangered. Such was the spirit of tolerance and toleration, of the freedom of religious worship and of respect for the sacred places of other faiths and creeds which animated the followers of the Prophet who has quite cruelly been maligned and denounced as the founder of a system which is based on and which has throughout the ages been spread by force. In the year 1099 the Holy City changed its masters and fell once more in the hands of the Christian Crusaders after a much shorter siege. It was taken by storm, and for three days there was an indiscriminate slaughter of men,

women and children. The meek followers of the hermit Prophet of Galeel who were supposed to have been imbued with feelings of humility, lowliness and kindness and sympathy with those in distress, put to sword 70,000 Muslims, in the same city whose valleys and hills, even to-day, resound with the Master's sermon, 'blessed are the lowly in spirit, for they shall inherit the kingdom, 'and 'forgive the trespasses of others, so that your trespasses may be forgiven.' Such was the return which the mendicants and friars of the humblest of all God's Messengers made for the benign and chivalrous treatment which was meted out to them by the followers of the noblest and the most chivalrous personage among this holy company.

The Christians, however, could not retain Jerusalem in their possession for long. The vicissitudes of time proved too strong for them. Jerusalem made a change of its masters once more. After only a brief period of 92 years it fell before the victorious arms of the brave and gallant Salah-ud-Din. Salah-ud-Din was a noble friend and a noble foe. Though he had vowed to avenge the innocent Muslim blood that had been shed when Jerusalem had been sacked by the Crusaders, but when the city actually capitulated he retracted his vow. He was the fiercest of men on the field of battle but the kindest and the humblest of them outside it.

He was a brave soldier and a victorious general. In his dealings with his fallen enemies he was chivalrous, gallant and generous as all great soldiers are. He shed no blood. He allowed the captives to ransom themselves. He took Omar and not Godfrey de Bouillion for his model. The Frankish Christians left the city, the Eastern Christians continued to reside there in peace. This is the type of soldiers that Islam produces. They may not profess and preach humility and low-liness but they evince those moral qualities whose combination in a man marks him as morally and spiritually the most perfect individual, when occasion calls for a demonstration of them.

A MUSLIM VIEW OF KESAB

A Paper read by Khan Bahadur Ch. Abul Hashim Khan, M.A., on the occasion of Kesab Anniversary held in Calcuita.

"Your God is One God, there is no God but He, the Beneficent, the Merciful.

"In the creation of the Heavens and the Earth and in the alternation of the night and day and in the ships which sail in the sea with what profits men, and in the water which Allah sends down from the heaven and quickens therewith the earth after it has been dead and scatters abroad therein all kinds of animals, and in the changing of the winds and in the clouds made subservient between the heaven and the earth—are indeed signs for the people who understand."

Mr. President and Gentlemen,

My esteemed friend, Babu Grischandra Nag, requested me to speak on this occasion of Kesab Anniversary and although fully conscious of my ignorance and want of aptitude, I responded with alacrity because believing as I do in the religion of Islam, I could not refuse to take part in any work calculated to bring about "salaam" or amity between the different communities living in our common motherland. The theme of my discourse therefore will be "A Muslim view of Kesab." And I hope it will be interesting, because unfortunately Muslims of late have earned a bad name for fanaticism and religious intolerance. I have, therefore, chosen to open my discourse with a text from the Holy Quran stressing the liberalism of its teachings, viz., the Common Origin of all Creation-the One God besides Whom there is no God. The verse next proceeds to illustrate this. Oneness of God in the fundamental Unity of the Creation. It points to the alternation of the night and day, both n the physical and in the spiritual worlds, in the lives of individuals, as well as of the race. There are cycles when darkness covers the minds of men and these are followed by

cycles of light. The sixteenth and the seventeenth centuries were an age of light in the history of India. The Augustine Age of the Great Moghuls was an age of all-round progress. There were conquerors, statesmen, poets, philosophers, architects. sages and saints; in fact such a conjunction as has been seen but rarely in the history of the race. This was the age of Chaitanya, Nanak and Kabir of each of whom it was the Mission to bring about a better understanding between the different communities, or as a Muslim would put it to bring the world nearer to Islam. For Islam means perfect submission to God and peace among all His creatures, and human mind cannot conceive of a goal higher or nobler than such an ideal. Then followed an age of darkness, and ignorace prevailed and hate increased. Indians were no longer fit to rule the land, for there was an extreme lack of justice, charity and love. The Allwise Providence brought in the Westerners to leaven the mass. But as the pall thickened and death supervened there were again visible the signs of a new fermentation. The orgies of "Young Bengal" concealed the signs of a new stirring of the soul. Raja Ram Mohan Roy was a forerunner of the new dawn-the false dawn as it is called—the ambient light which precedes the actual daybreak. The earth heaved a breath and prepared to meet the light that was at hand. Maharishi Devendranath, Brahmananda Kesab were some of the flowers which the Earth brought forth, to welcome the light. The day was coming after the night. God was going to quicken the earth after it was dead. He will soon send down the water that will scatter abroad all kinds of living creatures and our land will again hum with the activities of a nobler and worthier life.

Let us then contemplate this sacred flower, this first offering of our motherland to the day of Truth. He was born in an orthodox Hindu family, a community for long crushed under the weight of customs, traditions and superstitions. Religion to them had become a matter of dry formalism and lifeless rituals. To such a community Brahmananda Kesab brought the message of a Living God, a God who lived not merely in the Sastras but in the daily experience of men. He laid stress upon prayers. "Pray! Pray", he said, "There is no other way than

prayers. Offer prayers, thou shalt be saved, thy character shall change, all thy wants shall be removed." This trait of his character brings him near to the Christians regarding whom the Holy Quran says, "And you will certainly find the nearest in friendship to the believers to be those who say we are Christians. this is because there are Ministers and Monks among them and because they do not behave proudly. And when they hear what has been revealed to the 'Apostle', you will see their eyes overflowing with tears on account of the truth that they discern: they say, "Our Lord: We believe, so write us down with the believers. And what reason have we that we should not believe in Allah and in the truth that has come to us, while we earnestly desire that our Lord should include us with the good people." Do not the above words most fittingly describe Kesab and his companions and should not we Muslims rejoice that he brought his people bound in the shackles of custom and superstition nearer to Islam?

Another trait of this Great Character which appeals to me is his great courage of conviction. Born and bred amidst surroundings such as prevailed in his time it was indeed a giant's task to brave opprobium and obloquy for the sake of his conviction. "Whenever," he writes, "it is felt that a certain course of conduct would be praised by all men, the devotee at once suspects there must be something wrong in it. Whenever it is felt certain kind of conduct would be repudiated by all, would invite indignity, would cause separation even from friends, would weaken the body, injure the mind, whenever all this is felt, the spirit at once decides that to be the right course of conduct." He broke off from his great friend and generous patron Maharishi Devendranath as soon as he found that they could not agree in their religious convictions. He agreed to the Cooch-Behar marriage as soon as he was convinced that it was the Divine will, although he knew full well how strong was the feeling among many of his best friends and followers against such a union. Such courage at once brings to mind the injunction of the Holy Quran, "Do not fear men, but fear Me," and recalls the story of Saint Bayazid, who was once told about a certain 'Holy' man whom all people held in the highest esteem.

"All people?" he queried, and when his informant confirmed his statement, the Saint said, "he felt doubtful of the holiness of the man, for it was given to no holy man to be beloved of all men."

The one great stumbling block in the way of the Muslims to the proper appreciation of religious reformers is the belief that has grown among them of the Holy Prophet (peace and blessings of God be on him!) being the last of the Prophets. This makes them often turn a deaf ear to the messages of religious reformers and teachers both in and outside the ambit of orthodox Islam. Although there is no legitimate basis for such a belief, in the case of Brahmananda Kesab there was actually no difficulty on the part of the Muslims, even those who entertained such a belief, for Kesab had categorically repudiated all claim of being an inspired prophet. And although some of his admirers have applied to him that epithet, as a matter of fact he claimed no revelation in the sense the word is understood by the Muslims and the Christians. The inspiration he claimed was of the nature of the "wahyee" referred to in the Holy Quran having been made to the "Bees" and the "Earth" or what comes to the poets in moments of illumination. In the words of Kesab it is but "the plain vernacular of the heart, natural instincts and feelings. When thou art about to do something wrong is there any admonition or remonstrance from within, anything that tells thee not to harm thy neighbours, not to speak untruth, not to cause thy wife and children to starve, not to torture an innocent man? If so, whence comes this warning? Unquestionably from Thee, O Lord! Yes-Thou warnest the hearts of men to eschew whatever is wrong and Thou commandest us to do our various duties. Conscience is evidently Thy voice."

One great benefit I have derived from a study of the life of Brahmananda Kesab is the answer to the questionings which I could not suppress: was it right to be so warm and enthusiastic about one's convictions? Emerson somewhere speaks to the enthusiastic youth, "why so hot youngman? "Is it not right to be more prudent and sensible and to care for one's own

Camels and let God protect His house against the intruder?" Of course the lives of the greatest men showed that they had made God's cause their own. But they had perhaps their call. I could not conquer my misgivings. Kesab's life brought an answer to such questionings. "I am a worshipper of the religion of fire," he says, "I am partial to the doctrine of enthusiasm. To me a state of being on fire is the state of salvation.....It may take time to know whether I am a sinner or not, but it is easy to know whether I am alive or dead; I at once decide this by finding whether I am warm or cold." Too many of our youngmen I have found to be cold, calculating and always counting the cost. That is certainly not the stuff of which Kesab was made and of which heroes are made.

In the case of such a personage as Brahmananda Kesab it will be faint praise to speak about the part he played in such social reforms as Widow Remarriage, Female Emancipation, Spread of Education or the Assertion of Political Rights of the Indians. The culminating achievement of his life was "the New Dispensation". This has been the subject of much misunderstanding and cruel vilification. I do not propose in this place to enter into an appraisement of the value of this movement. What I wish to note is that it was a movement for the harmonizing of jarring religious systems and sects. It purposed to offer a common faith to all mankind. His object was to lay the foundation of a Universal Church upon the grounds of the essential unity among all religions. The same thought it may be remembered was the inspiring motive in the case of Nanak and Kabir. It was indeed the greatest problem of India, a problem which is getting intenser every day, and of which the solution is still to be sought. Whatever may be our opinion regarding the value of the movement started by Kesab there is no doubt that Kesab diagnosed quite correctly the case of his Motherland, that her salvation lay not in political or industrial regeneration but in a real reform of the heart. We may not agree with him that a religion could be synthetically produced like the German dyes, but we cannot withhold from him his legitimate tribute of our praise that he had a right premonition that the salvation of our country and of humanity lay in religious reforms. "Glory to

God in the highest," he sang, "and honour to all Prophets and saints in heaven and to all scriptures on earth."

What then is this Kesab and what promise does he bear for us? He is, as I have said, the first offering of our long expectant Motherland to the new day that is coming. He is the breeze that ushers the dawn, the wind that foreruns the clouds bringing rain and fresh life to a dead land. His life and works are a proof that the heart of our country is sound, that it is ready to accord a loyal welcome to the Sun of Truth when it chooses to appear, that it is ready to be quickened back into life after it has been dead. In the words of the Holy Quran, "Corruption has appeared in the land and the sea on account of what the hands of men have wrought, that God may make them taste a part of what they have done, so that they may return to truth; and that He may reward those who believe and do good out of His Grace; surely He does not love the unbelievers......Allah is He, who sends forth the winds so they raise a cloud, then He spreads it forth in the sky as He pleases, then He breaks it up, so that you may see the rain coming forth from it; then when He causes it to fall upon whom He pleases of His servants, lo! they are jubilant, though they were before this confounded in utter despair. Look then at the sign of Allah's mercy, how He gives life to the earth after its death, most surely He is the quickener of the dead and he has power over all things." Rejoice then our countrymen. Kesab was one of the heralds of the New Dawn, a sign of Allah's Mercy and wait ready for the Great Day at hand when Allah's Glory will overspread the land and East and West will clasp their hands and unite their voice in singing His Praise. Amen!

ISLAMIC AND WESTERN SOCIAL SYSTEMS COMPARED*

BY DR. MUHAMMAD SADIQ, D. D.

At last year's annual meeting I spoke on the subject of "Social Intercourse," and in the course of my lecture, among other matters, I touched also in passing on the question of the personal liberty of the individual, and in this regard I tried to indicate both the directions in which and the extent to which it was necessary and desirable, in the interests of the society as a whole, to impose certain restrictions on personal liberty. For this year's lecture I have been assigned a subject which forms but a branch of the last year's subject of my lecturenamely, the financial dealings between individuals with particular reference to those points wherein the Islamic social system differs from the social system of the West. For it is a fact that in many important respects touching the financial dealings and transactions between individuals, as also in many other social matters, the widest divergence is found to obtain between the two social systems., Where the social system of the West allows perfect freedom and complete liberty of action to the individual the Islamic system has laid down strict rules and regulations to control his dealings and has left nothing to his option or choice.' Now we have to see which of the two courses is the better one, the Islamic restrictions or the unrestrained and untrammelled liberty allowed by the European system; which of the two does correspond to the true spirit, the loftier conception, and the higher level of civilization. Thus my lecture this year is but a continuation of my last year's lecture.

But before I proceed to discuss the question of financial dealings, which forms the subject of my today's lecture, it will be as well to enunciate as briefly as possible the fundamental principle on which the whole question of financial dealings is broadbased. Many people hold the view that the sphere of religion is restricted to the moral and spiritual side of our life and that it

^{*}Dr. Sadiq's lecture given at the Anniversary of the Ahmadiyya Movement held in December last at Qadian. The lecture was delivered in Urdu. It has been translated into English by Mr. M. H. Taj.

has nothing to do with such secular matters as pertain to financial dealings and to the commercial activities of our life or to similar other matters. But such is far from being really the case. In every walk of life man stands in need of the guidance of religion, and there is not a single sphere of human activities in which he can afford to dispense with it altogether. Under all. circumstances and in every conceivable matter, whether great or small, he needs the help and guidance of religion in some form or other. Religion moulds our morals, it forms character, it infuses into us a spirit of fortitude, of perseverance, a steadiness and tenacity of purpose and a driving force such as nothing else can give. Religion is the greatest known force in the world. While a secular government with all its manmade laws and armed with a physical force can exercise a sway over our physical bodies only, the empire of religion is seated deep down in our hearts. Hence religion constitutes our priceless possession and our indispensable need.

Let me illustrate my point by an example. Not long ago, the Government of the United States of America passed a law, known as the Law of Prohibition, forbidding all manufacture, sale, and purchase of alcoholic liquors for use as beverages in the country, but having at its command only physical force it most ignominiously failed in enforcing its enactment and in weaning the country from the pernicious evil of drink. But such would not have been the case had the prohibition been made on religious grounds, that is, if Christianity had made drinking On the other hand, Islam succeeded most easily in completely eradicating the self-same vice in the space of a single day. No sooner the Holy Prophet announced the prohibition order than all the wine-stores and wine cellars completely ceased to exist. Every jar containing wine was smashed to pieces and its contents were spilled, so that within a few minutes of the proclamation all the streets of Medina were like rivers flowing with wine. The most confirmed inebriety was replaced at a stroke by utter abstinence, and the evil of wine became a thing of the past. Thus in religion there resides a power the like of which no earthly potentates, no royal edicts, and no human legislations have ever wielded or can ever wield. Therefore, in

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all human affairs and in all human activities man always stands in sore need of the infallible guidance of religion and of the dynamic force which emanates from religion. But then religion must be a true living religion, and not a dead and spent force, a religion which really and truly effects man's union with his Maker and fills his heart, his mind and his soul with His love tempered with the awe and fear of His supreme power and omnipotence and of His Divine Majesty.

Islam Confers True Life.

The source of all healthy national life of a people or the causes of its weak and decadent state will always be found to lie in its social life, and the soundness or otherwise of the social life will invariably prove to be the outcome of a corresponding good or bad condition of the moral life of the individuals who compose the society. In other words, it is the moral character of the individuals that forms the foundation on which the whole edifice of its social and its national life is built. social morality, a firm, chaste and steady moral character, is always founded on the sentiment of fear-for it is the fear of either compromising one's honour and self-respect among people that deters a man from immoral acts and wrong-doing or the fear of incurring God's displeasure and His punishment. But it is this latter fear that restrains one more effectively from committing all manner of wrong and sinful deeds and inclines him to virtue and chastity. The fear of one's fellow-beings is not a noble sentiment: it is in itself a defect, a weakness and a kind of moral servitude. Islam, therefore, rids you from this debasing kind of fear and in its stead inculcates in your mind the healthy and wholesome fear of God. Blessed are they in whose hearts reigns the noble sentiment of God's fear to the exclusion of every other kind of fear. They are gifted with those inward eyes whose vision never fails, that can see as well in darkness and gloom as in light, as well in society as in privacy,

Islamic Laws Regulate Financial Dealings.

In order to control and regulate all human activities and dealings relating to monetary matters, Islam has formulated and laid down certain laws which by purifying man's thoughts and sentiments infuse into all his transactions a spirit of honesty and rectitude. For instance, the Holy Proplet has strictly enjoined that you must earn your living by absolutely fair, honest, and lawful means and never to have recourse to dishonest, deceitful, and fraudulent methods. The slightest lapse in this respect on your part, he warns, will corrupt and vitiate all your moral and spiritual health and gradually sever your connection with God and end by paving your way to hell. Says he:

"The Law has laid down in clear and unambiguous language that which is lawful and that which is unlawful so that no one can make any mistake in regard to them, but between these two there stretches a vast borderland of the things doubtful which many people fail to distinguish from each other. He who follows the safer course and refrains from encroaching on the doubtful will have preserved his religion and his honour; but he who meddles with them will end by falling into the unlawful. Remember, your position is identical to the position of that shepherd who grazes his flock on the borders of a preserved grass-land, and is exposed to the constant danger of any of his sheep straying into the forbidden area. Remember, Kings have preserve-lands, and God's preserve-lands are those things which have been forbidden by the Law. Remember, there is a small piece of flesh in the human body on which depends all the spiritual and moral well-being of man. If it is sound, the whole man is sound, and if it is corrupted the whole man is corrupted. And, know it well it is the human heart."

Now, when God and his Prophet so strictly enjoin and make it a part and parcel of our religion that in all our dealings with one another we must always act with fairness and equity and must discriminate between the lawful and the unlawful; that we must respect the rights of others and commit no encroachments on them; that we must not give underweight in trade, and should in all matters try to be gentle, patient, considerate, and magnanimous towards others; that in case any one owes us a debt we must allow him time till he can repay us with convenience, and to remit our debt to him who is unable to pay, and that when we discharge a debt ourselves we should

try to give something over and above the proper amount we borrowed; that we must not sell a bad article; that we must not make a false bid at auction merely to push up the price of an article; that we must not indulge in frivolous swearing; that we must be always truthful; that we must not stock a commodity and withhold it from sale till its price has gone up in the hope of making large profits, that in every case and under all circumstances we must be true to a plighted worl; that we must not give a false testimony nor withhold the truth even if it concerns our own near relatives, and so on and so forth, we may be sure that these matters are indispensable to our social peace and happiness as well as to the smooth-working of all human relations.

The Need and Origin of Loan

Now I come to what constitutes the real subject of my lecture today-namely, the institution of interest. There is not the slightest doubt about it that most of the social ills with which the world is afflicted at the present day and many of the social and political problems which are baffling mankind have their root-causes in this evil of interest. Mankind, living as they do in communities, are by nature inter-dependent on oneanother for co-operative help and assistance in all human affairs and in all the daily avocations of life. Among other things, not infrequently a man finds himself reduced to the necessity of asking for monetary assistance from others. He takes some money on loan which he afterwards repays to his creditor. Now it happens that in all countries, except those which are Muslim and have the Islamic Social System, those who lend money generally charge something from their debtors in consideration of the use which they allow the latter to make of their money. This is termed as interest. This interest is charged at varying rates, ranging from one per cenf. to such extortionate rates as one hundred per cent. per annum and more. Some people will charge a low rate of interest from men of their own community and nationality, and a higher rate from those belonging to other nationalities and other religions, while others, as in the case of the Jews, will lend money at interest to men of other religions and nationalities but will charge no interest within their own

community.

în Europe generally two kinds of rates prevail, one is called interest and the other is known as usury. The former represents a low rate and is charged on money but for commercial purposes and in business relations, and the latter, which represents a very high rate of interest, an extortionate rate being charged on loans which are issued to individuals for a non-commercial use. Although usury is often theoretically condemned by many, it is nonetheless widely practised and is by no means considered an illegal or unlawful thing in any European country. But there can be no question, and experience has demonstrated it beyond a shadow of doubt, that in every form interest is a most harmful and most objectionable thing. In every country innumerable families have been ruined through interest, and are being ruined every year. It has blighted happy homes, sapped nations and destroyed powerful kingdoms and empires. It is the cause of untold misery and human suffering in the world. The great and powerful empire of the Czar owed its destruction to causes which are directly traceable to interest. But for interest, the late world-war could not have lasted for more than six months at the most. And lastly, the present financial crisis, this great economic depression through which the world is passing, and which is so terribly telling on all classes of society in every country, is the outcome of interest. In short, interest may be described as being the greatest evil of the day, as the chief root cause of the present abnormal conditions obtaining in the world, and of most of the social and political ills which afflict humanity today.

But God, who has created man and Who knows all his needs and all his requirements, foresaw all these things and anticipated them by providing a remedy for them in Islam, which is the final and most perfect revelation and is meant as a guidance for all the nations of the earth and for all time. Islam has abolished all interest and thereby struck at the root of the evil. God says in the Holy Quran that to lend money at interest is to wage war against God. Now it is a very curious thing that experience has proved that interest has a deep and peculiar connection

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with war. For example, authorities in economics, after a deep and careful study into the causes of the late world-war, have declared that it was the money-lending Jews of Europe who were the real cause of the whole trouble. And it is this fact which has led to the general expulsion of the Jews from Germany.

In the commercial world also, interest has produced highly abnormal and unequal conditions. Certain individuals have concentrated huge capitals into their hands and have thus succeeded in securing big monopolies to themselves to the serious detriment of the interests of the small merchants. Islam does not allow these things. Islam has laid down laws which are admirably calculated to insure an almost equal distribution of wealth in a community, without depriving any person of the just fruits of his labours.

In short, Islam has provided a social system which is the most perfect and far superior to every other system. No stable and all-round prosperous financial conditions can be possible unless the world conforms to the Islamic laws.

THE PROPHET DAY

(A paper read by Begum F.S. Muayyidzada Choudhry, M.A., at the Albert Hall, Calcutta on the 26th November 1933)

It is scarcely surprising to find that the celebration of the Prophet's Day should draw together a large and distinguished gathering of men of all classes and creeds. There was a time when religion divided men by bitter prejudices and was the exponent of dissension and discord among them. But the present age is characterized by rationalism and breadth of thinking. It is an age in which the prophecy of the Holy Quran promises to come true, for, today irrespective of sectarian differences there is a tendency towards the dispassionate study of history. We may even unite in revering the religious leaders of each other's faith for we realize that religious divergences do not extend to the foundation of belief. Thus the forces of good-will are organized and hope and faith for the future are kindled.

The present gathering being more or less of a cosmopolitan nature, I should dwell on the Holy Prophet's career not as that of the Prophet of Islam but as that of a reformer, legislator and benefactor of mankind. The quality which distinguishes a man of genius from a merely clever man or a merely successful man is the creative faculty whereby the rough material of human affairs is impressed by his mind and personality. By this test the Holy Prophet (may the peace of Allah be upon him!) stands out unique in history for he has left an imperishable mark on the scroll of human affairs.

Born in the midst of a disorganized, demoralized and drunken people who were given over to a base form of fetish worship, he transformed this nation into a nation of heroes and conquerors. He stood up almost alone. He challenged them, defiant in the face of threats of death and by his splendid heroism, his transparent honesty of purpose and earnestness, his absolute trust in God and in his own mission he carried everything before him. He surmounted every obstacle and achieved the most amazing success in the world's history. The religion in Arabia was purged of its dross of superstition and idol-worship and

replaced by pure and uncompromising monotheism. The Arabs were given laws and rule, of conduct which are still followed by the Muslims throughout the world. Edmund Burke has said of these laws, "It is a law interwoven with a system of the best and most learned and the most enlightened jurisp udence that has ever existed in the world." The Prophet united the loose agglomeration of the Arabian tribes into a nation and actuated as they were with high and spiritual motives, his nation which was sunk in semi-savagery was raised and redeemed and made great and powerful among the peoples of the world.

Not only was the Holy Prophet a benefactor of Arabia but he rendered true service to mankind in general as well. Those fairly conversant with history have read of the gloom of Europe's degeneration in the, Middle Ages. At such a time the message of the Holy Prophet of Islam spread within a century over half the earth, shattering great empires, overthrowing long-established kingdoms and remoulding the souls of men. Bosworth Smith writes, "The West was sunk in darkness. A bright star rose in the Eastern firmament and gave light and comfort to a groaning world." T. L. Vaswani in a lecture delivered in Sind has said, "Arabia became the leader of civilization. Arabia became the torch-bearer of culture and Arabian culture nourished it Viit and Europe a new renaissance and a new humanism. Unto thee Muhammad I a humble servant of the Rishis pay homage in humility and reverence. Unto thee I bow as a veritable Prophet. Thy tremendous Sakti was derived from the eternal and centuries unborn will salute thee as an immortal of history." Major Arthur Glyn Leonard writes in his book "Islam, her Moral and Spiritual Value", "Do not we, who consider ourselves on the topmost pinnacle ever reached by culture and civilization, recognize that had it not been for the high culture and civilization and intellectual as well as social splendour of the Arabs, to the soundness of their school system. Europe to this day, would have remained sunk in the darkness of ignorance! Have we forgotten that the Mohammadan maxim was that the real learning of man is of more public importance than any particular religious opinion he may entertain, that Muslim liberty was in striking contrast with the intolerant state of Europe."

Let us now turn to the consideration of the Holy Prophet's message for our age. This message which solves many of the world problems of today is not confined to Muslims but other nations would also do well to profit by them.

It has been said that the ideal of human civilization does not lie in isolation or independence, but in the brotherhood and interdependence of individuals and communities, in action as also in all spheres of thought. In other words we men and women of the present generation are obsessed today with dreams of unity. We desire internationalism, the co-unity of nations and the outlawry of war. - The Prophet of Islam, centuries ago, came with the same message for us. He acted also on this message. . He united peoples of different colours, races and countries by the common bond of belief in one God, that is by a spiritual bond. The pages of Islamic history give us a glimpse of a spiritual unity such as has never been attained by any other nation in the years that have passed. Let us learn the lesson of concord between men of different races from the example set by the Holy Prophet. Let us read the pages of Islamic history which teach us that not materialism, or the theory of each for himself but belief in truth and devotion to the service of God and man can bring about the long wished for era of peace and good-will on earth.

We are experimenting today with Socialism and Bolshevism. The momentous problem before us is howto remedy the defects in our social organization under which we have in our midst a permanent body of men on whom hard necessity stares every hour of their working lives and even the moments which they snatsh from their toil for rest and sleep. These problems would never have arisen had we acted on the teachings of the Holy Prophet. Among Muslims he established a joint family system of Islamic fraternity which still draws the admiration of the world. Muslims rich or poor, black or white are equal in the eyes of God and they are enjoined to regard their co-religionists Nowhere in the world is there a greater or more as brothers. genuine brotherhood than among the Islamic peoples. Moreover although Islam does not favour Socialism which is described as "the yearning for the equal distribution of unequally earned

wealth" it has enjoined a system of charity and economic principles which prevent the accumulation of wealth in the hands of a few and glaring inequalities in its distribution would be unknown if the precepts of Islam as regards charity are followed generally by the Muslims and not made a dead letter by certain sections. Our Prophet, because of these reforms, has been called the greatest humanist that has ever been born.

Islam has also another achievement to its credit—the elevation of women. It has given women rights which other systems of law, the Hindu and the Christian systems have denied them for centuries. It has enjoined respect for women and taught us true chivalry. Let us turn over the pages of the history of Islam. From its promulgation down to its' present time it is replete with the records of distinguished women. I will not enter into details on this point but it is disheartening to note that so far as the education of women is concerned we have turned away from our ancient traditions. Jami has well said in a poem:

هین ترا هر پس آرائش اند هر پس آرائش و زیبائش اند بس که برو بسته شده است برگوساز خوه نشنامیش چو بینیش باز

Let me, in closing, quote somea ppreciations of our Holy Prophet by eminent authors. Major Arthur Glyn Leonard writes of him "A man not only great but one of the greatest, i e. the truest man that humanity has ever produced. Great if not simply as a Prophet but as a patriot and a statesman; a national as well as a spiritual builder who constructed a great nation, a greater empire and more ever than all these a still greater faith. True moreover because he was true to himself, to his people and above all to his God. The man of fixed and unchanging purpose who has a supreme contempt for obstacles. But when as in his case that purpose is the gratification of God, he has at hand a lover that can move the world." The great G. B. Shaw writes-"I have studied him - the wonderful man and in my opinion far from being anti-Christ he must be called the Saviour of humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would * succeed in solving its problems in a way that would bring it the much-needed peace and happiness."

BIHAR IN MOURNING

Bihar is in mourning. The loss in life and property caused by the recent earthquake is simply appalling. Thousands have perished and tens of thousands have been rendered homeless and resourceless. Great, flourishing and beautiful towns are in ruins. Monghyr is no more. Muzaffarpur is no more. Darbhangha, Motihuri, Samastipur and Sitamarhi are but heaps of debris. Patna, Chapra and Bhagalpur have suffered grievously. The terrible change in the face of nature wrought by those few catastrophic minutes of earthquake on the afternoon of January 15, beggars description. Rivers have changed their courses. Where there was fertile soil there is a covering of sterile sand, extending in some cases to three feet in depth, so that an area of 2,000 square miles may well have been turned into a permanent desert which will never bear crops again. Deep fissures have appeared. Telephones, telegraphs, railways and even roads have been dislocated.

The earthquake that shook and rocked Bihar only a few days ago and of which the tremors were felt throughout the length and breadth of India, in places as far distant from the centre of greatest destruction and devastation as Lahore in the North and Bombay in the West was, according to Dr. Dunn, of the Geological Survey of India, one of the biggest and most extensive earthquakes of which human history has kept record. Bihar will take many years, together with enormous sums of money before its prosperity can be restored.

Bihar has suffered grievously. It is grief-stricken. To those who have suffered in any shape or form our sincerest sympathies go. But Bihar alone has not suffered. The earthquake has wrought terrible havor in Nepal also. Thousands of people have lost their lives and property worth crores of rupees has been destroyed. A day or two after the earthquake in Bihar there occurred an earthquake though of less severify and extensiveness, in Mexico and on the same day that Mexico was severely heaved and swayed by a terrible earthquake, as many as 10,000 people perished as the result of a flood in China. And Bihar, Mexico and China alone have not suffered. Japan was visited a few years ago—in 1923—by one of the greatest natural calamities, of human history. According to official state-

ments, 72,600 persons then perished in Tokio, 23,000 in Yokohama and 6,495 in the Kanagawa Prefecture. As many as 334,606 houses were destroyed in Tokio, 68,000 in Yokohama, and 95,870 in the Kanagawa Prefecture. The island of Ossina disappeared totally from the map.

The earthquake in Japan was indeed very severe. But in recent years mankind has suffered for its sins from earthquakes as severe and causing as much loss of life and property, if not more, as the earthquake of Japan caused. San Francisco was laid waste in 1906 by an earthquake about which the Pioneer of Allahabad wrote that "it would be hard to parallel such havoc since the first century A. D. Jamaica was almost destroyed in 1907, and the towns of Messina and Reggio de Calabria were wiped out of existence by an earthquake in 1908 which was described as "an unparalleled one, and it has no precedent in magnitude, neither it is likely to have any sequel." But the Avezanno earthquake in 1915 was declared to be even more devastating than the Messina earthquake. In 1905, the beautiful Kangra Valley was totally destroyed by an earthquake in which more than 25,000 people lost their lives.

The last fifty years have witnessed a large number of terrible earthquakes, and it is not possible to point to another period in the world's nistory when the earth was visited with such a fearful succession of seismic disturbances. It must have some significance, some explanation. A student of geophysical science may look upon this bewildering succession of terrible earthquakes in the past fifty years as ordinary freaks of Nature. But when these usual vagaries of Nature assume the form of dreadful calamities and occur in very rapid succession, and visit different parts of the world within a short time, in various shapes and forms, they point to an important spiritual phenomenon. The revealed word of God in various religious scriptures tells us and history bears witness to it that whenever natural calamities visit the earth in quick succession with a startling rapidity, in the form or epidemics, famines, earthquakes, floods and wars, there is always present at that time in the world a Prophet of God whose advent and presence they trumpet forth. Never was humanity visited with afflictions and calamities in the shape of epidemics, . earthquakes, floods, famines and wars as it has been in the past 50 years. And it was about 50 years ago that the Prophet Ahmad of

Oadian was raised by God for the rejuvenation and resuscitation of the spiritually dead world. The earthquakes, famines, wars and epidemics that have embittered human life in recent years were predicted by Jesus to occur at the time of his second advent. "When nations rise against nations," said he, "and famines, wars, earthquakes, pestilences and iniquity abound, and the sun and the moon are darkened and the stars fall from heaven and the powers of heaven are shaken, then shall the sign of the Son of Man appear in heaven and he shall come from heaven in great glory." Not only famines, wars, pestilences and earthquakes were predicted by Jesus to take place at the time of his second advent, but the Promised Messiah, Hazrat Ahmad of Qadian, who came in the name and with the powers and attributes of Jesus also prophesied that these events would occur in unusually large numbers in his time. After the terrible earthquake which destroyed the beautiful Kangra Valley in 1905 he wrote in the Review of Religions (October, 1906) as follows:

"Bear in mind that Almighty God has informed me of earthquakes in general. Know it for certain then, that as earthquakes have come in America, Europe and Asia in accordance with my former prophecies, more will yet occur in diverse places, some of which would be so severe that the destruction wrought by them would resemble the destruction of the Judgment Day. Death will make such havoc that streams of blood would flow. In fact, so great would be the destruction on the earth's surface as the world has not witnessed before. Many places shall be turned upside down and present such scenes of destruction that one would think they had never been inhabited. Other calamities of a terrible nature from earth as well as heaven would come upon men, so that the wise men will be convinced of their extraordinariness. Then will men in great bewilderment begin to ask themselves what was going to happen. Many shall be saved and many shall be destroyed. The days are near, nay, they are at the door, when the world shall see an unparalleled scene of devastation. Not only will great earthquakes come, but other calamities from heaven and earth will also visit the earth. All this will be brought about because men have forsaken God, and with all their heart and all their soul they are bent upon the world. Had I not come, these calamities would also have been put off for a while, but with my appearance the secret designs of the wrath of God have been made manifest, for He says that 'punishment is not sent, until a Messenger in raised.' Those who repent shall be saved and those who show fear before the calamity comes shall be shown mercy. Do you think that you can be saved by your own plans. That

cannot be. Do not think that severe earthquakes have come in distant'places in America and your country will be safe, for I see that greater distress is in store for you. Thou, O Europe art not safe, nor thou O Asia! and ye that dwell in islands! No self-made deity will assist you on that day. I see cities falling down and I find inhabited places in ruins. The Omnipotent God has kept silence for a long time while detestable deeds were done in His sight, but now He will show His face with great awe. Let Him who has ears hear that that time is not distant. I strove hard to gather men under the protection of God, but it was necessary that the Writing of Fate should have been fulfilled. I say to you truly that the turn of this country is drawing near. The days of Noah will be before your eyes, and the scene of Lot's earth you will see with your own eyes. But God is slow in sending His wrath. Repent that mercy may be shown to you. He who forsakes God is a worm, not a man, and he who does not fear Him is dead, not living."

In accordance with this great prophecy of the Promised Messiah any earthquake that occurs in any part of the world testifies to the truth of his claims but the Bihar earthquake has a special significance. It fulfils a particular prophecy of his.

On this subject an exhaustive article will appear in the next issue of the Review of Religions from the able pen of that famous writer and theologian, Mirza Bashir Ahmad, M. A. We have made these few general observations as an earnest of what that learned article would contain.

AHMADIYYA MOVEMENT IN FOREIGN LANDS England.

Maulvi Abdur Rahim Dard M. A., Imam of the London Mosque writes in one of his letters:

"On October 24, I was invited by a branch of the Student Christian Movement in London to speak before them on the Message and Teaching of Islam. There were about 25 girls and youngmen present. The number of the audience in the meetings arranged by this Movement is generally very small and this is done purposely so that those present may have a good opportunity of freely talking to and discussing with the speaker the various important points arising out of his discourse. I spoke for over an hour and laid special stress on the need of divine revelation and on the purpose and practice of God in sending at various periods in human history His Messengers and Prophets who guide and lead mankind towards the realization of the grand and sublime object of their creation.

"Pointed reference was made to the advent of the Promised Messiah (peace be upon him). After the speech for about an hour and a half I was plied with questions from almost every student present such as 'why does Islam give an inferior status to women?', 'does God suffer?', 'how can the problem of human misery in this life be explained?,' 'religion has failed to solve human difficult problems', 'what are the criteria by which the truth of the mission of a Prophet can be tested?,' 'what is the object and purpose of religion?' etc., etc.

"In order to introduce more people to the Mosque a 'social' was arranged in which small boys and girls with their parents took part. The Secretary of the Putney Literary Society was also invited. Some of them promised to come again.

"Three persons joined the Ahmadiyya Movement on the 'Tabligh Day' on October 22. One of them is from South Africa and the other two, an Englishman and his wife are educated persons. Mr. Cowen, this is the name of our new brother-in-Faith, is a poet of some repute. A collection of his poems has

already been published. Mr. Abdul Aziz, Mr. Aziz ud-Din's young and zealous son went to the East End of London to preach the doctrines and teachings of Ahmadiyyat. Maulvi Muhammad Yar Arif spoke in the Hyde Park in the evening and I was kept busy by a young Muslim from Sudan. Chaudhri Zafrullah Khan distributed books and pamphlets among his friends and Mirza Muzaffar Ahmad wrote letters to friends in which he conveyed the message of Ahmad to them. Mr. Mubarak Ahmad Fuelling preached to a family. In this way was the 'Tabligh Day' in London observed.

"On 15th November I gave a lecture in the Anglo-Spanish Society of London on 'Muslim Spain'. There were about 100 persons present. Mr. Stephen, C. B. E., Librarian of the Foreign Office was in 'the chair. Though the subject was a purely historical one, yet I managed to introduce and refer to the special features of Islam.

"In yesterday's Times (16th November) there have appeared the proceedings of an extremely interesting case of bigamy. Christianity positively disallows a scond marriage in the lifetime of the first wife and to wed, maintain and live with two wives at a time is considered criminal in the eyes of the law in England. I am referring to this case to show how Christendom is irresistibly being compelled to accept the teachings of Islam. Pronouning his judgment in the case of a person who had two wives at a time the judge, Mr. Mackinon said that where second marriage did not involve an infringement of the rights of the first wife, it was improper to drag people in the courts for a technical breach of law. The judge discharged the offender, a bigamist."

In his latest letter, Mr. A. R. Dard writes as follows:

"On Friday, 24th November I delivered a speech in the Spanish Society of the Cambridge University. The subject of the lecture was "the Debt of Science to Islam." I was received at the Cambridge Railway Station by a University Professor who took me home where I had tea with him. The lecture was given in the Hall of the Pembroke College. About a hundred students and some University lecturers were present in the lecture. The lecture took more than an hour to finish, after

which about half an hour was spent in answering questions. The lecture dealt at length with the enormous debt that the different branches of science owe to Islam with a particular and pointed reference to the great light that spread from the seats of Muslim learning at Damascus, Cordova, Granada, Baghdad and Egypt at a time when Christian Europe was groping in the darkness of barbarism and was exorcizing demons and evil spirits. Some of the questions put to me, especially by girl students were like this: 'Who was Mohyi-ud-Din Ibn-ul-Arabi?', 'Are the Muslims at present doing something to keep alive their great tradition in serving the cause of knowledge and learning?' 'What status, if any, Islam gives to women?' 'Are students in India taught the history of the Moors in Spain?' 'How does Muslim poetry affect French poetry?' 'What is the philosophy of Ibn-i-Rushd and in what way has it influenced Europe?' In my answers to these questions I did not lose sight of the religious aspect of the Islamic teachings. I did not fail to mention the Promised Messiah and the Ahmaddiya Movement. I was warmly thanked by the Secretary of the Society and the President of the meeting Mr. J.B. Trend who is the Professor of the Spanish Language in Cambridge University. The Professor gave me a book written by himself as a tribute to, as he said, my moving speech. I was also introduced to some people from Spain. I was booked for a lecture in a society at Oxford but as on that day Chaudhri Zafrullah Khan was leaving for India, it had to be cancelled.

"On 26th November the Prophet Day was celebrated. A meeting was arranged. Mr. Mubarak Ahmad Fuelling opened it with the recitation of the Quran and the Rev. Dr. W.M. Weston, D. D., Ph. D., in a beautiful speech paid a great tribute to the wonderful services rendered to the cause of humanity by Islam and the Holy Prophet (peace and the blessings of God be upon him). He said that the emphasis which the Prophet of Islam had laid on faith in God was much greater than that laid by any other Prophet or religious teacher or reformer and that this was the only means by which true and real peace of mind could be obtained. The reverend gentleman, moreover, observed that a true Muslim considered it a great sin to become quite hopeless of the grace and mercy of God and that he was always resigned to

the will and decree of God while those who-did not possess such faith often commit suicide when beset with dangers and difficulties. Dr. Weston was strongly of the opinion that the only real guarantee of the world-peace was a true and unshakable faith in The League of Nations, the Dr. said, had its uses and advantages but as there was no room for God in its machinery, it o could not completely succeed in its mission and objects. It was the Prophet of God who taught mankind the supreme lesson of unreserved submission to God and trust in Him which was really the key to every success in life. An Egyptian Christian also, in a brief speech, admired the character and work of the Holy Prophet. The meeting was brought to a close with my speech in which I briefly dealt with the kind and benign treatment extended to the slaves by the Holy Prophet and in persuance of his instructions and directions by his followers and with the practical measures and methods adopted by Islam to blot out slavery from the face of the world. I referred also to the cruel slave-trade in which almost all nations of the West indulged till the middle of the last century and pointed to the fact that slavery existed even now on a large scale in a Christian country, Abyssinia, and was extant, if not in name, but in practice and in a most inhuman manner, in one of the most cultured, advanced and civilized countries of the West-the United States of America, which boasted to be "a land of the brave and the free" but where freedom was conspicuous by its absence. The number of the audience was much larger than usual, Sir Telford Waugh being one of the most distinguished of the company.

"To train and educate the new Muslims in the Islamic teaching, lessons in Arabic and Theology are given every Sunday. But no satisfactory arrangement as yet existed for those of our brethren who live outside London and cannot, therefore, afford to visit the Mosque frequently. This year I thought of an ingenious plan. It was this that those of our new friends in Islam who could get time should get their names enrolled and they would be examined on November 15th in a pamplet entitled, "Muhammad the kindred of Humanity." Three days were given to all the examinees for doing their question

papers and they were allowed the use of the pamphlet provided they did not quote its actual words. The names of the ladies and gentlemen who appeared in this examination with the numbers they got are given below:

Mrs. Cowen $\frac{70}{100}$, Mr. Cowen $\frac{64}{100}$, Mr. Dyer $\frac{84}{100}$, Mr. Bush $\frac{52}{100}$, Mrs. Shah $\frac{68}{100}$, Mrs Saeeda Smith $\frac{80}{100}$, Mrs. Hajwari $\frac{81}{100}$, Mr. Barker $\frac{81}{100}$.

The children were exmined in the Islamic prayer. Their names with the numbers they got are as follows:

Sam 50, Albi 50, Patsy 50, Ruth 50 and Almas 85.

Mr. Faulks, Miss Davis and Miss Vaccaro have lately joined our Movement."

West Africa

The Rev. Haji F. R. Hakeem writes from Salt Pond in his letter dated 24th November, 1933:—

"After the last report the work here has progressed satisfactorily. The Missionary in charge has to do a vast variety of work. He is the Manager of the local Ahmadiyya School, a sort of Director General of the Provincial Ahmadiyya Schools, and Theology teacher of the local school. He has to supervise and direct the work of the African Ahmadi missionaries. He has to conduct a vast correspondence, to train and educate the newly converted Ahmadies, to supervise and keep a watch over the affairs of the Community here in general and maintain friendly relations with high government officials who are all Christians while carrying on a ceaseless and ruthless war against Christian teachings and dogmas. This work is big enough to break the back of a weak man like me if I am not supported and helped by God's special grace and mercy."

"The Gold Coast has also suffered from the economic blizzard which has swept over the entire world since 1930. The people of this country are extermely poor. 95 per cent. of the inhabitants depend for their total yearly income on the cocoa crop which has suffered very heavily this year. The output is very very meagine. Realizing that the bad condition of cocoa crop would tell upon the small contributions the Ahmadies of these parts make towards meeting the

expenses of the Central Ahmadiyya Association in Gold Coast, I forewarned the local missionaries to tell the Ahmadies that in time of adversity and poverty the faith of a person could really be tested and tried.

"Since the time I came here I had not been able to visit Ashanti. On October 6, however, a special meeting was arranged in Ashanti which was very largely attended by Ahmadi men and ladies. It was unanimously decided at the meeting that in order to complete the building of the Komasi school every Amir of a community should contribute £7, every able-bodied employed adult should contribute £ 5 and every woman 10 sh. On my way to Ashanti I had time to address two public meetings which the Chiefs of the place attended in State and the special State umbrellas which are spread over the heads of the Chiefs when they hold their State Durbars were spread over my head and in this way God honoured a quite insignificant disciple of the Promised Messiah and Hazrat Khalifa-tul-Masih. May God have mercy on these Chiefs and open their hearts for the acceptance of the Light which He caused to be spread through His Messenger and Prophet, the Promised Messiah. During this journey I had an opportunity to see my old-friend the Amir Amaheen Kamba Khali. He is the biggest Chief of the Awransi province and is a very wealthy man. There are many gold mines in his territories. He is about 100 years old and is an extremely wise and shrewd judge of affairs and men. My acquaintance which has now ripened into intimate friendship dates from 1922. During my absence at Qadian, the people of his territories had dethroned him and had foolishly elected another man as their Chief of which act they repented afterwards and made amends for it by re-electing this old gentleman as their Chief and Ruler. This double change occurred during my absence at Oadian but I am told that when he was deposed, he had, at the advice of the local Ahmadies, written to Hazrat Khalifa-tul-Masih requesting His Holiness to, pray for his reinstatement. His Holiness had assurred him that he would be reinstated which exactly came to pass as was forctold. I was warmly received and was feted and feasted and became quite fresh after a fatiguing and tiring journey.

"The examination of the last class of our school is over. Six students have appeared in it from our school. I request the readers of the Review of Religions to pray for their success. We badly

want educated youngmen. The dars of the Quran and of the books of traditions and of those of the Promised Messiah is regularly given. It is indeed a miracle of the Promised Messiah that not a few very old men who have passed the prime of their lives in sowing wild oats and in barbarous and superstitious practices have learnt to read and write. During the period under report about 151 persons have joined the Ahmadiyya Movement at my hands. May God grant them firmness and steadfastness and success in their worldly affairs. I request the readers of the Review of Religions to pray for me and my relatives, especially my father, my father-in-law, my wife and children."

Mauritius

Hafiz Jamal Ahmad, our Missionary in Mauritius writes from Rose Hill:

"I paid a visit to Port Louise and preached the message of Ahmadiyyat to a young Ahl-Hadith and effectively answered some of his questions. 22nd October was the Tabligh Day, which was duly observed here. In company with Mianji Yaqub I went to see a family belonging to the Ahl-Hadith sect and had a long talk with them on the truth of the Promised Messiah's claims and on the finality of the Holy Prophet's prophethood. He thanked me for my explaining to him so clearly and lucidly many points and promised to make a full and complete investigation about our A controversy was arranged to take place doctrines and teachings. on November 1, with the representatives of the Anl-Hadith sect. Till very late in the night the controversy continued. My speeches created a very favourable impression. A place named Naboki the propaganda of the Arya Samajists. is the centre of They have even succeeded in converting two or three Muslims to their way of thinking. A sort of a controversy with the Arya Samajists arranged by the Muslims of the place was instrumental in strengthening their faith. Messrs. Ahmad Hussain, Noorayya, Pir Muhammad and Ahmad Ibrahim took a prominent part in making the Tabligh Day a success. In the first week of November three youngmen who wield great influence at Port Louise had a long talk with me on the death of Jesus and the possibility of the coming of Prophets after the Holy Prophet. They went very much impressed. On November 9, I went to Tarboole where I preached and gave useful advice to the local Ahmadies about the affairs of the Community there.

Sumatra

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Maulvi Muhammad Sadiq, Ahmadi Missionary in Sumatra writes from Kotaraja in his letter dated 1st December 1933, about the activities of our Mission there as follows:

"So many and important things have happened after I wrote my last letter that it is not possible for me to give a detailed report. I will, however, refer to matters of greater importance and prominence.

"Maulana Rahmat Ali invited me to Java in March. There were apparently insurmountable difficulties in the way of my undertaking the journey but considering all the relevant circumstances I left for Java in April and after the great controversy was over, I started for Kotaraja via Padang where I reached in May. I had to stay in Padang for about four months. During my sojourn there, we were able to buy a machine-press, though the general economic condition of the people is awfully bad. The machine is a small one but it will, for the time being, serve our purpose quite alright. The following gentlemen participated in raising the amount that was needed to buy the machine:

(1) (2) (3) (4) (5) (6)	Brother Muhammad Yusaf Ladagh Brother Abu Bakr Razahri Brother Boganda Zakria Brother Aghku Doming Myself Brother J. D.	 Rs. Rs. Rs. Rs. Rs.	100 50 10 10 50	
(7)	Brother S. L.	 Rs.	10	
			1	

Total Rs. 380

"The 6th and 7th gentlemen are not Ahmadies but view with sympathetic interest our efforts for the propagation of the true teachings of Islam. They will join our Movement any day, if God wills it.

"Though travelling by motor tells heavily on my health but in view of the needs and requirements of the Community I had to travel by motor the whole way which goes through rivers mountains from Padang to Kotaraja. On my, way I broke journey at several places where I lectured and distributed literature. After paying a hurried visit to Maidan, I reached Lahu Sokan of which place the Raja is our enemy. He at once issued orders to me to leave the place at once. I shook the dust of Lahu Sokan off my feet and arrived in Kotaraja the next day. A few days afterwards I received a letter

from Brother Haji Mahmud from Lahu Sokan informing me that he was being persecuted by the Raja. I saw the Governor in this connection and the officer incharge in Lahu Sokan. The result was that the persecution of the Ahmadies ceased. Coming back to Kotaraja I started my work in real earnest by the distribution of literature and by writing letters and publishing pamphlets. During the period under report these gentlemen have joined the Movement:—

- "Brother Arshad Kotaraja, Brother Sakarloon. Brother Haji Mahammad writes to inform me that the following gentlemen have accepted Ahmadiyyat in Lahu Sokan:—
- (1) "Brother Tinko Abdul Jaleel, (2) Brother Muhammad Tahir, (3) Tankora Mulla, (4) Tanko Ma'oon, (5) Brother Abdul Ghani, (6) Brother Muhammad Adam, (7) Brother Ahmad. Brothers Nainko Wahi and Mat Chard have joined the Movement through the efforts of Brother Abdul Jaleel.
- "I request the readers of the Review of Religions to pray for me and our new brethren in Ahmadiyyat."

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NOTES AND COMMENTS

Can Atheists be depended upon?

Some time back an interesting case came up for trial in the court of Judge Barnhill of Charlotte, North Carolina, (U. S., America). One Saunders Miller along with six others was charged and convicted for the murder of Chief of Police Aderholt of Gastonia (U. S. A.). Miller's wife appeared as a witness testifying to the innocence of her husband. On being asked whether she believed in God and in the life after death she said, according to her, man controlled his own destiny and denied belief in the existence of a Supreme Being "Who punishes for wrong and rewards for virtues." Judge Barnhill held that Mrs. Miller's views were pertinent evidence as to her credibility and were proper material for her impeachment as a witness." "If I believed that life ends with death and that there is no punishment after death," said the Judge, "I would be less apt to tell the truth."

The ruling of Mr. Barnhill seems manifestly to be absurd. To reject the evidence of a person on the basis of his or her belief is clericalism of the most foolish and deteriorated type. You cannot impeach a person by what he believes. A man can believe anything and still be truthful and honest. Religious belief, or disbelief, has nothing whatever to do with justice. Nor is there any logic or common sense in saying that because a person does not believe in God he will never tell the truth. But though to be truthful, upright and honest is not the exclusive privilege of those who believe in God, in the Judgment Day and in the life after death, it cannot be denied that the number of honest, truthful and upright men among those who believe in these things will be found to be far greater than that of the unbelievers and even that the

honesty, truthfulness, integrity and uprightness of the former are of a higher quality and superior and nobler stamp than those of the latter. The realization of the accountability for one's deeds before an All-Powerful Being does certainly serve as a strong check to the evil human propensities. We do not mean the fear that we are liable to account for our actions and deeds is the only justification for our belief in the life beyond the grave or for our belief in the existence of God. (Thousand and one arguments may be cited to prove them). But we do mean that for an average man this belief goes a long way to save him from falling into many a pit-fall and this world of ours is not inhabited only by geniuses, highly intelligent and moral men. The statistical evidence that the number of suicides among those who believe in God and life after death may be added as another unassailable argument that belief in these things greatly helps man to lead a happy, healthy, clean and contented life.

The Fruits of Zionism

The British policy of creating a national home for the Jews in Palestine which is already a national home of another people has brought much bitterness in its wake against both the British and the Jews in Palestine. It has done a lot of harm to the Palestinian Arabs socially and economically. But the British Government continues to cling to its policy. There is much substance and truth in the views of the Month regarding this perilous experiment of the British Government of finding a home for this homeless people (Jews). It says:

At the end of October strikes and riots broke out amongst the Arabs in Palestine as a protest against the greatly increased immigration of Jews caused by German anti-Semitism. Arab resentment is quite intelligible: they are the victims of that ill-considered policy called Zionism. No one can be unsympathetic with the desire of the landless Jews to found a National Home, and if the 15 million Hebrews scattered all over the world could be organized as a nation

once again in some one region, many inconveniences would be avoided. But, uffhappily, there is no unoccupied country large enough and otherwise suitable to house that homeless race, and the original sin of the Balfour Declaration was, without consultation with the inhabitants and against their wishes, to encourage the settlement of large numbers of foreign Jews in Plestine. There was a lamentable loss of life in the late riots, for although the High Commissioner endeavours to combine the policies of favouring a home for the Jewish race in Palestine, and at the same time "of safeguarding the civil and religious rights of existing non-Jewish communities," it is not generally recognized that the two programmes are irreconcilable. No doubt, a wealthy Jewish settler may stimulate the development of the country, but the Jewish process of buying large parcels of land cannot but ultimately dispossess the original owners. The ignorant and indigent Arab should be protected against himself and should not be allowed by the Mandatory to alienate the soil of his country for a little ready cash. The Jews in Palestine, now about one-tenth of the population, are only waiting for a higher proportion of numbers to set up a Jewish State, and reduce the owners of the land to the condition of foreigners.

Islam and Christianity

The Rev. Pierre Charles, S. J., writes in Fishers of Men.

"Much have we suffered in defending against the infidel—
the Holy Church. Indeed, it is a curious paradox this invasion
of Islam into the primitive world of Christianity, when the
Church, thrust back into the West of Europe, fought a rearguard-action for six long centuries to save her very existence.
The Atlantic closed us in on the West; from Spain to the
plains of Hungary, by Africa and the Islands, Greece and the
Balkans, Islam hemmed us in. Impossible to evade the barrier
to the North; impossible to pierce it; impossible before the
days of Vasco da Gama to take the enemy in the rear by circumnavigation of the enormous African Continent. Because of ti,
great grief weighted down our Fathers, and the Pontiffs, one
after the other, have sounded in the Church the rallying-call of
the Crusades. I am touched with the tragic piety of those

ancient prayers that we find in the missals of olden days 'against the prevailing force of the Turks': of those Masses that were offered for the frightened people, when the armies of Suliman or of Mahomet IV carried the green standard to the gates of Budapest and of Vienna. It is not yet two centuries and a half since the Turks left Austria. A hundred and fifty years ago the Janissaries were in the streets of Budapest, and those among us who were born at the time the Turk evacuated Belgrade are not yet sixty.

"Well may one say that for the Christian no more difficult and uphill task ever existed. What were our quarrels, our little wars, our puny political schemings, in the face of this disaster, when Christianity seemed doomed and was wellnigh engulfed by the overwhelming tide of Islam. Between the days of Charles Martel and the Victory of Poitiers and the time of Charles of Lorraine and the Victory of Vienna six centuries passed. And during all this time, until our great navigators set forth on their adventures, the Far East, Africa, and America were inaccessible to our Evangelists. Islam has cost us eight centuries of delay in the work of our Asiatic missions, and ten or twelve centuries in our work for Africa. To-day these countries remain in a state which causes us great anguish. The conqueror may lose, in a military sense, power and territory, but the religious influence still lives, tenacious, indestructible, overwhelming. We have put back the sword into its sheath, and we and the 'Saracens' look peacefully upon one another; yet in spite of ten centuries of close contact, we have not yet learned to understand one another. Against this power of Islam we stand powerless. We do not even know where lies the secret of their power, nor what are their methods of propaganda, how they pursue their aims. At times, as by a clap of thunder, we are awakened; we behold a sign. We are told that in ten years, from 1911 to 1921, Islam has gained in India some millions of fresh converts. And to think that during those ten years we have in the same region increased only by 100,000 the number of those we have baptized. Once more we see these disciples of the Prophet, a hundred against one, repeating in these distant lands the tale of our ancient disasters. They have invaded Malaya; they are in Africa; they are still to this day in Europe. They have

established in India and Egypt centres of instruction. When shall we be able to convert them?

Christian Attitude Towards Non-Christian Faiths

The Christians have in the past, consistently with their doctrines of the God-head of Jesus Christ and Atonement, regarded the Founders of different religious systems of the world as so many imposters and liars. The Roman Catholics, who far out-number all other Christian sects put together, if we are not very greatly mistaken, still regard these spiritual leaders of the world as such. But the march of time and the spread of light and knowledge have created such an atmosphere that the adherents of all religions, notably a large section of the Protestant Christians, have been compelled reluctantly to follow the teaching of the Quran that God has manifested Himself to different peoples at different times and therefore the Founders of different religions should be equally respected and revered. The following excerpt from The Youngmen of India, Burma and Ceylon amply supports our statement:—

The first thing we Christians need to remember is that God has manifested Himself to all people. 'And if this is so, we should try to understand how, under forms that seem strange and unfamiliar to us, light has been given to those who have genuinely searched after God. There is nothing perhaps more wonderful in the story of humanity than this world-wide search after God, this striving to penetrate the mystery of the universe. Religion is one of the universal facts, and we cannot believe that wherever that search has been genuine and sincere there has been no answer from God. Of course God has answered. And God is everywhere and to all men the same God. It is the form in which the experience of God is expressed that differs. It might be argued that in that case the differences between religions do not matter; but they do, because there are more and there are less perfect expressions of that experience; or to put in another way, some ways of describing that experience are more true than others, and we may not be content with anything less than the greatest approximation to the truth.

But though that is true we must not despise or treat without sympathy forms that seem to us less perfect than those we have received. Thus idolatry, i. e., the worship of material things as in some way embodying the Deity, is no mere superstition. For there is first, in what we term idolatry, the genuine movement of the soul that we call worship, the recognition of the spiritual. The worship of the sun, of the sacred river, even of the painted idol, may easily be more spiritual than the incense that is burned at the shrine of the Goddess of Wealth. And, secondly, God is revealed in the material and the physical, and it is better to see. Him there than not to see Him at all.

We are less likely to miss the importance of the prophets of the various faiths,—Zoroaster, Confucius, Buddha, Muhammad, Guru Nanak, Tulsi Das, and a host of other religious teachers who have contributed to the world's wealth of spiritual experience. Life is too short for most of us to get at the messages of these men, either at first hand or at second, but we shall be false to the Christian doctrine of the Holy Spirit if we do not recognize that these men, each in his measure, have been inspired...

I have said enough, I hope, to indicate the guiding principles that should determine the attitude of the Christian to non-Christian faiths. Christians cannot forego their belief that in Jesus Christ we have received a final and supreme revelation of God, and that in Him the truths that all the faiths have found will find their completion. The Christian cannot, therefore, regard other faiths as of equal value to his own. And, since what he has received is meant for the ultimate happiness and blessing of all markind, he cannot cease from trying to propagate his faith.

- But (1) he will not proselytize, i. e., to win converts by depreciating the faith of others, by any kind of pressure, or any kind of bribery, however subtle,—anything in a world, that does violence to the personality of others. His true means are a persuasive presentation of the truth as he sees it, and the witness of his life and service.
- (2) He must be very humble, recognizing his own failure in discipleship of Jesus Christ, and that he is himself a very poor

of capitalism began to reveal themselves. There was a change in the kind of tyranny, but the tyranny of the capitalists was as tyrannical as that of the Feudal lords There again arose an unwholesome dichotomy of Capital and Labour with all its resultant vices of strikes and lock-outs, which are a standing menace to the peace of the world. Not content with the industrial supremacy, the capitalists grasped the state apparatus to achieve their nefarious ends. What they cannot do themselves is easily accomplished by the long arm of law. It is the height of Capitalistic tyranny.

Communism is a violent reaction against Capitalism. The success it has achieved of late is not due to any inherent good in the communistic dogmas but to the strong popular resentment against the capitalist regime. It is a case of a drowning man clutching at a straw. Communism may rid the world of the curse of capitalism, but it has created problems no less serious.

From feudalism to capitalism and from capitalism to communism, it has been a case of curing bad by worse. The world cannot get out of the wood by remedies which deepen the malady. World peace is yet a tantalizing mirage and will continue to be unless some unifying force knits the classes and masses into one mosaic. The rich like the poor will They cannot be eliminated with always be with us. What is needed is the inculcation of universal impunity. brotherhood and the creation of strong feelings in the minds of all that they spring from the stock, and that the presence of big and small, the rich and the poor makes the symmetry more symmetrical. It is religion alone which can release such force which will surmount all barriers. But religion must be free from parochialism, because then alone it can encompass humanity and conduce to human welfare. A religious dogma which itself divides and subdivides and establishes an ecclessiastical tyranny stands self-condemned. Islam is a religion of peace - peace not of one community or one country but of the whole world. It does not seek to create a classless humanity, which at best is a dangerous anachronism. It does not blast its way to peace as communism or other cognate doctrines seek to do. It conduces no bloody revolution. It recognizes an intellectual aristocracy without "highbrowism". Under an Islamic regime there will be benevolent capitalism and contended lábour and thus there will be no occasion for any economic crisis. It brings about a happy blend of a king by divine right and a king by the act of parliament, hence á perfect harmony between the ruler and the ruled. With Islamic principles as its guiding star, the world would march towards the high and noble ideal of internationalism, which means union of hearts if not of bodies. They would not only care body politic of its ills and evils but would call into being a genuine type of nationalism which would be in harmony with internationalism and not contraposed to it by an antithesis.

THE PRINCE OF CHIVALRY

By every theory of inheritance and environment Saladin the Kurd should have been ruthless, rapacious, indifferent to the rights of others, a type of the arrogant despot controlled by his own selfish desires. The people from whom he sprang were a wild lot, fighters, robbers and contemptuous of the advancement in civilization shown by their less primitive neighbours. The right of the strongest sword was incontestable in their eyes, and no other right received consideration. Truculently they invaded the lands of the Armenians and the Persians and possessed themselves of whatever they found worth taking. By turns shepherds and bandits, as conditions favoured, subsisting simply, indifferent to the comforts craved by weaker humanity. Here certainly was not a hothouse for the propagating of gallantry and courtesy and the grand manner. Nor for the growth of those virtues, always rare but never more so than in the semi-barbarous mediæval period, of forbearance, kindliness and the spirit of mercy.

Yet all the evidence agrees, and none cries so loudly as that of his opponents, that Saladin was all these. A cavalier at all times, as perfect in manner as in performance; magnificently generous and superbly courteous, as though he had indeed been born to the purple.

It is because of these qualities he has remained one of the outstanding romantic figures of history. Not, it is true, to pious Moslems. To them his achievements in restoring to Islam control of the Holy Land make him sacrosanct, the chosen instrument of Allah and His Prophet, only incidentally a human being and therefore not to be gossiped about as if he were as other men. A saviour of his people must always abide in a chilly atmosphere.

But, for the outside world, it is not the mighty sultan nor the valiant warrior that has inspired the poet and the weaver of romantic tales. The records of Islam teem with examples of the former, and the whole world of the Twelfth Century was overrun with varying types of the latter. The number of doughty sword-swingers who were traversing the earth at that time, seeking adventure and a worth while opponent, must have been enormous. The bulkiest Who's Who of our day would look slim beside the roster of belligerent heroes, when breaking heads in the name of God, or one's fair lady, was both a vocation and pastime. Hence, prowess as a mere fighter gave no claim to entry to the halls of fame, nor to the consideration of posterity. The aspirant for immortality, then as now, must have some unique quality.

Extraordinary, almost beyond comprehension is the character which Saladin reveals as we search through the records of friend and foe. This unrelenting enemy of Christianity, who waded unmoved through the blood of thousands of the soldiers of the Cross, is shown by the testimony of his bitterest foes to have been the most consistent supporter of the ideals advanced by the Founder of Christianity. As good a knight as any who took the vows before priest or bishop. An unswerving champion of the loftiest principles of chivalry.

This is how a Christian writer, C. J. Rosevault, describes Salah-ud-Din, one of the most respected of Muslim generals.

SOME QUESTIONS ANSWERED

- Q. The Arya Samajists say that after the destruction of our present world in *Pralaya*, a new world will be created with the souls to be sent back from the Brahmalok (heaven), and that the creation and destruction of worlds will continue. It appears that the Holy Quran is silent about the creation of future worlds after Qiamat. If no world is to be created after Qiamat, will then the souls enjoy heaven for good? In that case the souls will become eternal and God will sit idle and worthless as argued by the Arya Samaj.
- A. The Holy Ouran is not silent over the condition and creation of the future worlds. On the contrary several verses can be cited to show that not only God brings things into existence and originates the creation but that He reproduces and repeats it and will continue to do so. It is also quite evident from the Ouran that God's attributes never fall into abeyance nor do they cease to operate. So it is not correct to say that at any time in future God will sit idle and would have nothing to do. The fact that souls enter heaven for the attainment of everlasting life, does, by no means, obviate the coming into existence of a new world. For the souls that enter paradise a new field of activity is laid open. This process is very essential for the manifestation of all Divine attributes. God's attributes are of two kinds. (a) Those that temporarily cease to operate. This does not imply that they require any rest which is equivalent to their suspension but it is for the benefit, and in the interest, of man himself that they should, for a certain time, discontinue to function. For instance, one of God's attributes is that He causes man to die. He has the power to endow him with eternal and everlasting life but without death coming over him it is not possible for man to realize fully the real nature of the recompense or retribution

of his deeds, because if he gets them in this world the curtain of secrecy that keeps hidden from his gaze what awaits him in the world beyond the grave and to keep hidden which it is so essential for testing the strength or weakness of his belief and conviction, will cease to exist. So in order to bestow upon him the rewards of the next world God brings death over man. (b) Those attributes that demand their permanent and continuous manifestation and this, in reality, is the true nature of all divine attributes. If man does not attain immortality and eternal life in the other world, Divine attributes would fail to display their real character of permanent and continuous manifestation. The Arya Samajist theory, too, does not contradict the belief of the eternity and immortality of the souls because their repeated coming back to this world implies their eternity and ever-lastingness.

The prevailing view about the Islamic conception of salvation that it precludes all work and is another name for idleness and cessation of all activity has no foundation in fact. The Islamic paradise is not the place for idlers and lazy and worthless fellows. On the contrary it appears from the Holy Ouran that in Paradise the activities of man will increase in variety and magnitude with only this difference that in this world man is liable to fail and to be degraded, while in the next life there will be no such danger. The avenues of progress and spiritual advance will continue to remain open, nay man's develope, improve and grow will even increase and his field of work will become larger and wider, . Though it is in evident contradiction of the Quranic teaching, yet if it be granted that after the destruction of one world and the entering of the souls into Paradise God will not create another world, even then the objection that God will become idle and will be left without any work to do, does not hold good.

Q. Resurrection and judgment must have been made in respect of the persons who were living in the past world;

and their souls must have been enjoying heaven or hell now according to their deeds in the old world or the souls of the old world vanish and disappear when a new world comes into existence. Allah creates souls and can destroy them also. Souls are subject to His will. Where are heaven and hell?

A. It is quite true that the inhabitants of the worlds that existed before our world came into being must have been enjoying the rewards of their deeds or undergoing punishment for them or they might have been destroyed and this world might have been created in their place. But as the Word of God is silent as to what stage of spiritual perfection the souls of the people that lived before our world was created had attained to do, and as we do not know whether the punishment which they underwent was eternal or limited, we cannot, with certainity, say whether their souls are now enjoying everlasting bliss and undergoing endless suffering or whether because their souls were on a lower plane of spiritual perfection than the human souls they were consigned to destruction. Because the answer to this question does not directly affect us or is not even remotely connected with our spiritual welfare and advancement, the Holy Quran keeps silence over it. In order to throw light over God's attributes it tells us only this much that there was a creation before our world was brought into existence and that God's attributes never fall into abeyance. It is right that souls are subject to God's will and that He can destroy them but to possess the power to destroy a thing is manifestly quite different from actually having destroyed it. He who has the power to destroy a thing does not necessarily destroy it in fact. If he intends to maintain and keep it he can do it.

We eannot locate hell or heaven. In fact it is a manifest error to try to assign any locality to them because both these things are immune from the trammels of space. The Holy Quran says that the recompense of the believers will be equal to all the heavens and earth and the Holy

Prophet (peace and the blessings of God be upon him) considers it to be the least reward and recompense for the deeds and actions of a believer. If any material place forming a part of a planet were set apart as the heavenly abode for the righteous, how could then their least recompense be equal to all heavens and earth?

- Will after destruction of the present world and judgment, a new world appear with men according to the image of the Adam who will be created first?
- A. It appears from the Holy Quran that after the destruction of this world God will create another world because the repetition of the manifestation of His attributes is an indispensible qualification for an All-Perfect God. It is quite obvious, therefore, that God will create another Adam in the remote future who will be an example and a model for his progeny.

OUR LONDON MISSION

The following excerpts are from the annual report of our London Mission sent to Hazrat Khalifatul Masih II by Maulvi Abdur Rahim Dard, M.A., Imam of the London Mosque, a copy of which he very kindly forwarded to us—Ed.

- 1. London is a peculiarly important place. It is to a very great extent the centre of the whole world. We have here about 80 Embassies, Legations and Consulates practically from all parts of the world and it is a very big opportunity. It would be a pity if an effort is not made to take advantage of this peculiar position. Our teachings can easily be spread unto the corners of the world if only we keep in touch with these representatives of foreign countries in London and there appear to me to be immense possibilities for the expansion of our work through these representative institutions; therefore, I have appointed Dr. Sullaiman as my Foreign Secretary for the Legations. The instructions that I have given to him in regard to the work that can be done are, as follows:—
 - (a) To visit one Embassy, Legation or Consulate once a week.
 - (b) To take any of their free literature and ask for the names and addresses of Directories available and to give them some of our literature in return.
 - (c) Find out the relative strength of the various Religions found in the country.
 - (d) Get the names and addresses of important newspapers published in the country and find out the policies on which they are run. Do not forget to get the names and addresses of Religious papers, magazines or journals.
 - (e) Find out the languages spoken in that country and ask if there are any books which may be helpful in learning them.
 - (f) Study the character of the people and their customs, traditions, likes and dislikes, and also find out what things appeal to them most and how far the people are religious.
 - (g) What Movements and Societies exist in the country in the social, educational, political and religious spheres.
 - (h) Try to get names and addresses of a few most influential people like the best speakers, authors, politicians, businessmen, professors, etc.
 - (i) Study the business relations, their exports and imports, what facilities exist for travelling in the country.
 - (j) If the country has any colonies under it, get the same kind of information regarding the colonies as well.
 - (k) What-scope there is for our work.
 - 2. Try to arrange mutual invitations.
- 3. Keep an eye on the possibilities of promoting international friendship and good-will in various forms.
- 4. Remember that we should not pick up a quarrel with any of the Muslim Legations in London. Possibilities of friction especially in religious matters should be scrupulously avoided. A feeling of fellowship and friendship is very much desirable.

Doctor has been able to start his work very late. He has visited the Chinese Legation and made the acquaintance of the first Secretary there. On account of the recent disturbances in Chinese Turkestan he found the atmosphere distinctly hostile. This gave an opportunity to the Doctor to him the teachings of our Movement regarding loyalty to government; then he became a bit favourably disposed and said that he would be able to help the Doctor in getting any information that he might like to have by writing to China. The Chinese Minister has also accepted our invitation to attend the 'Id Festiva 1. He has also visited the Norwegian and Swedish Legations. Unfortunately, on account of illness, the Doctor has not been able to visit any other at the time of the Festival I have instructed the Doctor to specially attend to the representatives of Foreign Governments who accept our invitation.

- Considering the fact that our funds do not permit the broadcasting of our literature (for which there is no provision at all in our budget) and yet in many cases we must give it free, I have appointed Miss Vera Banks as incharge of the distribution of free literature. It must be done judiciously to make it effective. For this purpose I have instructed her, as follows:
 - To arrange the distribution of our free literature in a manner that the greatest results may be achieved with the minimum of expense and effort.
 - (b) To remind me on the first of every month of the necessity for producing suitable free literature for propaganda.
 - (c) Suitable free leaflets, etc., should be distributed amongst school students, boys and girls.
 - (d)It should be sent out by post to suitable individuals.
 - (e) It should be distributed in various places after lectures, races, meetings, matches, etc.
 - (f) To keep all free literature in various places after lectures, races, meetings, matches, etc.

Free literature has been distributed at Brighton and in London, especially after a large meeting was held at the Queens Hall when an important speech was made regarding the Second Advent. 500 leaflets were then distributed which brought in many enquires and one person came to interview me twice when I had brought in the properties of explaining to him the meaning of the Second Advent for the opportunity. 15 letters were sent in answer to enquiries. The various books several hours, we will be available in English were sent as a present to the Library of th several hours. To letters were sent in answer to enquiries. The various books on our Novement available in English were sent as a present to the Library of the biggest of Great Britain known as "Society for Promoting the biggest of Religions". They were gratefully accepted. An effort was made to the Study books to a few other libraries but they were refused. The tracts present our the Liberater of Women" and "Life and Teachings of Moham"Moham" alistributed at Bedford Square after a lecture to the number of some "Moham dene Liberater of Women" and "Life and Teachings of Mohammad" were ture has been distributed through Mr. Biley, Mr. Bush, Miss Vera Other literor. Sullaiman, apart from that which has been from time to time Barks and dual enquirers and searchers after the Truth. It is very difficult to to the indicate the give a detailed account of it to the indicate enquirers and searchers after the Truth. It is very difficult to the able to give a detailed account of it.

hope I shall ature available for distribution of the distribu

The lite "Mohammad, the Liberator of Women."

"That Prophet." Simplicity of Islam."

Burial versus Gremation."

"Prayers of a Muslim."

"Future Religion of the World."

'Islam' Teaching.'

"Attitude of Islam towards Christianity."

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I may remark here that most of these leaflets do not meet the felt need and, therefore, an effort is being made to produce suitable literature.

III. After long consideration I have thought out a way of approaching people individually for the purpose of preaching. The conditions of life here are such that it is not easy to have access to an individual in any way. Neighbours living for 30 or 40 years next door seldom see each other or know anything about each other. Everybody is pressed for time. The economic struggle is too great. Everyone has to work, men, women and children. The hours of work are from 9 till 6, after which it can easily be understood one is not ordinarily inclined to do any serious work and religion is not an amusement to which people can turn for pleasure or just for passing the time. Again one cannot give a knock and be sure to find an opportunity of talking to anyone. It is against manners and I think our religion too, does not inculcate such behaviour. In offices, everybody is busy; in trains, buses and trams there is so much noise and it would be terrible if everyone started talking, so everybody is supposed to sit quietly and mind his own business. In lectures and meetings, people come at the right time, attend the lecture and disappear. There is hardly any time in which one can find an opportunity even of talking to anyone and if one must talk, it is necessary that one should be relevant and to the point, talk business and finish. You cannot force religion down the throat. If you send literature by post it is treated as a business circular of which there is too much nowadays; hence the only possibility of getting in touch with the people appears to be to try to make an appointment and then see what one can do. The question how to make the selection of the people with whom such appointments should be made is a very complicated one. I have therefore prepared a tentative list of neighbours, teachers, professors, businessmen and ministers of the various faiths. It is only a provisional list; I have put this list in the hands of Miss E. Banks who sends out every week about 10 letters to make appointments for me. She also keeps a record of such appointments and the memoranda of the notes of each interview. Letters are being sent out by her every week but we are not getting any favourable answers as yet. It is hoped, however, that it will be a success.

- IV. A very important work, apart from delivering lectures, is the organizing of lectures. For this purpose I have appointed Mr. Fuelling as Secretary for organizing lectures in Great Britain. My instructions to him are, as follows:—
 - (a) Prepare suitable circulars for lectures and get them printed in time.
 - (b) To send circulars throughout the British Isles leaving no part unapproached. A definite scheme should be prepared keeping in view the local conditions and the weather.
 - (c) To collect and keep Directories of all the various Movements and Societies—religious, political, educational, and cultural.
 - (d) To find out the time when various Societies prepare their programmes so that the circulars may be effective.
 - (e) Attend to all letters received and keep them in a file.
 - (f) Along with the issuing of circulars, a suitable advertisement should also be placed in the local press, subject of course, to the limits of the funds available for the purpose. If possible, contracts for a limited period may also be entered into with a group of papers for this purpose.
 - (g) To arrange for a speaker, according to demand.
 - (h) To get a report of the lecture from the speaker.
 - (i) To take from the speaker and keep addresses of interested people and carry on correspondence with them with a view to strengthening the connection and with a view to sending them suitable literature to create and sustain their interest in our Movement.
 - (j) To collect cuttings of papers in which reports of lectures are published,

(k) Where necessary debates should also be arranged.

A circular was prepared and it has been sent out in hundreds under a definite scheme in which various quarters of the country and the various kinds of societies have been kept in view :-

The following Directories have been secured :-

Directory, of the Church of England.

Unitarian Churches.

Spiritualists.

Theosophists.

Rotary Clubs.

Jewish Religion.

Lectures were fixed at the following places :-

Rotary Club of Dorking.

Streatham.

Edmonton.

Slough.

Barnee.

Spanish Society of Londan.

Cambridge.

Oxford.

The Student Christian Movement, London.

The Society for Promoting the Study of Religions.

Association of Free Churches, Kingston.

Dalton Secular Society.

Presbyterian Church, Marylebone

Lectures have also been fixed at the following places, which are still to be delivered :-

Levtonstone

Woolwich

Ilford

Bristol

Clapham

Folk Lore

· Oslo

Mr. Fueling is learning Urdu and Arabic and for this, under my advice, he is attending lectures at the School of Oriental Studies, and, therefore, has not yet been able to devote more attention to this work but, I hope, after he has finished his examinations, he will be able to do more work.

For propaganda work on the Continent I have appointed Mr. Deen as incharge. My instructions to him are as follows:-

(1) Make a list of all the European countries.

(2) Reserve a book of about 120 pages for each country and write its name on the title page.

- (3) Apportion six pages in each book to the addresses of the following :-
 - (a) Students, teachers and professors.
 - (b) Editors of magazines and papers.
 - (c) Office-holders of clubs and societies.
 - (d) High Government officials.
 - (e) Merchants and business people.
 - (f) Royal family.
 - (g) Members of Parliament.
 - (h) Factory Workers.
 - (i) Labourers.
 - Farmers and peasants.
 - (k) Lawyers.
 - (1) Doctors.
 - (m) Judges of Courts.
 - (n) Ministers of churches and synagogues.
 - (o) Railway officials.
 - (p) Post Office officials.
 - (q) Customs officials.
 - (r) Army officials.
 - (s) Navy and Air officials.
 - (t) Miscellaneous.
- (4) Keep in view the men and women of towns and villages.
- (5) Put the above as index on the first page of every book and write the headings on the pages.
 - (6) The report should give details of the following :-
 - (a) Securing of addresses.
 - (b) Recording of addresses.
 - (c) Translation.
 - (d) Printing.
 - (e) Distribution by post or otherwise.
 - (f) Accounts.

A letter to the people of Holland was written by me which Mr. Deen got translated into Dutch and, printed and distributed at his own expense in Holland. The number was about \$0.00. As his health compelled him to go back to India, I have entrusted his work to his son. I am also keeping in touch with Mr. Wagner to do work in Germany.

- VI. Lectures are delivered at the Mosque on Sundays. The object of these lectures is not only to instruct members of our own Community but also to preach to the visitors who come to attend the lectures and also prepare our own members to make speeches, if required. Mr. M. M. Ahmad is working as Secretary for Sunday Lectures and my instructions to him regarding this work are as follows:—
 - (a) To prepare a suitable programme of lectures for each term and get it printed and distributed in time.
 - (b) Subjects of lectures should, as a rule, be instructive and also of general popular interest, based on a comparative study of religions. Headings should be short and attractive.

- (c) Atheists, Christians, Spiritualists, Jews, Non-Ahmady and Ahmady Muslims, should be kept in view.
- (d) Members of the Community should all be tactfully persuaded to speak on Sundays so that they may flot only know Islam but be able to preach to others also.
- (e) Distinguished outsiders from our neighbourhood as well as other places, colleges and institutions, should also be occasionally invited to speak at the Mosque on Sundays to make them interested in our Movement and also to make them a draw for others. Such lectures should be suitably announced in the circle of their friends.
 - (f) Notice of lectures should also be published in the local paper subject to the limit of funds. If the speaker is a distinguished person a notice may be sent to the daily press of London. A notice of each lecture can also be put up in a suitable place near the Mosque or the house to attract the passers-by.
 - (g) A report of every lecture should be sent to the local press.
 - (h) Effects should be made to widen the circle of our audience.
 - (i) Newcomers should be specially looked after.
 - (j) Arrangements for the recitation of the Quran and Hadith and for the reading of the book of the "Promised Messiah" should be suitably made well in advance. All our members should taken part in it.
 - (k) A report of every term should be prepared in writing and submitted to me.

But for the serious operation that the Secretary underwent I think his work should have expanded to a very great extent. It may also be mentioned that the meetings begin with a recitation of the Holy Quran, which is, as a rule, done by British converts and then there is a reading from one of the books on our movement. "The True Islam" has been finished this year. For the next term it is suggested that we should also have before the lecture a tradition of the Holy Prophet and a verse from the Holy Quran explained in English. So far these Islamic lectures have proved a great success. Girls and women of our Community have made very satisfactory speeches which perhaps they would never have learnt e. Let me add that it means a tremendous amount of work for me per-I have to help almost all the speakers of our Movement in the preparation of their speeches, which means studying a large number of books and then making them understand the subject and then helping them to write it out because we have at our meetings members of other religions as well and we want them to have an idea of the excellence of the Islamic teachings. Then there are, among our audience, advanced students, sometimes Lawyers, Doctors of Philosophy, Graduates of the various Universities and this necessitates that I should speak at the end. Obviously I have to study on a much more extensive scale for this purpose and as books cannot be found here, I have to go to libraries which takes a considerable amount of time. Generally my speech takes about 40 minutes at the end of each lecture and it is impossible to do it without studying the subject for this purpose.

Reports of only four of the lectures which have been sent to the local paper have been published.

VII. There is a good deal of political work also which has to be done and for this purpose I have appointedas my Political Secretary. My instructions to him are as follows:-

- (a) To prepare and keep up-to-date a list of distinguished Britishers who are friends and acquiantances including retired civilians, press representatives, officials of associations. Members of Parliament, etc.
- (b) Think out ways and means to widen the circle of our friends.
- (c) To make a programme and arrange my visits to such friends.

- (d) To send them Birthday and New Year Greetings.
- (e) To send them interesting publications and circulars, etc.
- (f) To invite them occasionally to lunch or tea at the Mosque on Festivals and other occasions and also in the town.
- (g) To arrange suitable speakers and presidents for festival functions.
- (h) To send letters to the press on topical subjects.
- (i) To receive and welcome distinguished visitors from India and other countries at Railway Stations.
- (j) To visit the headquarters of all the political parties of Great Britain with a view to enlighten responsible persons on the rights of Muslims in general and of the Indian Muslims in particular.
- (k) To try to organize speeches on India in various Political Societies.
- (1) To attend functions and speeches delivered in the East India Association, Central Asian Society, Near and Middle East Association, etc.
- (m) To arrange asking of questions in Parliament.
- (n) To strengthen our relations with the officials of the India Office. India House, Foreign and Colonial Offices and local officials.
- (o) To present addresses on suitable occasions to distinguished people at the Mosque or in other suitable places.
- (p) To organize deputations to officials where necessary.

In accordance with this a list of about 350 distinguished people has been prepared and efforts are made to arrange my visits to them.

Birthday and New Year Greetings have been sent to the following people:-Sir John Thompson, Sir George Cunningham, Sir Samuel Hoare, Sir Micheal O'dwyer, Sir Edward Maclagan, Mr. Philip Graves, Mr. P. J. Hannon, M. P. and one hundred more persons.

A pamphlet of 15 printed pages was prepared and sent to about 300 distinguished people regarding the White Paper proposals.

For the last festival Mr. Jinnah and Sir Stewart Sandeman were invited. The first made a speech and the second presided and over 200 distinguished people attended the Festival.

Ten letters about India and Kashmir were sent in this year to the following papers for publication :

- " Daily Mail.'
- "Morning Post."
- "Daily Telegraph."
- "Times."
- " Near East."
- "Observer."
- " Daily Express."

Out of these only three were published, one in the "Daily Telegraph" and two in the "Near East".

Meetings of the East India Association were attended along with a large number of functions held in connection with the Round Table Conference during

the year. Reports of these have been published in the "Alfazl."

An effort was made to organize a deputation to the Secretary of State for India about the Kashmir situation. The matter was put before the Muslim members by means of three typed circulars giving all details of the situation; but the delegation, after due consideration, decided not to move officially in the matter. Therefore, individual members like Doctor Zia-ud-Din, Ch. Zafrullah Khan, Dr. Shafaat Ahmad, etc., were approached to speak about it to the officials concerned and it is a matter of satisfaction that they did draw the attention of the authorities individually.

Questions were also prepared by me and asked in the House of Commons by Lt.-Col. R. V. K. Applin, M. P. about the externment of S. Zainul Abidin and S. M. Abdullah and about Kashmir in general.

Mr. F. H. Brown, O. B. E., was invited to lunch at the Criterion Restaurant. Mr. Jardine was invited to lunch at the Mosque. Sir Evelyn Howell had accented an invitation to wight the Martine Mosque. had accepted an invitation to visit the Mosque and a date was also fixed for

it but, unfortunately, it had to be cancelled by him.

Sir Telford and Lady Waugh, Secretary of the Arbitration League and Secretary of the Association of Free Churches, visited the Mosque along with a number of others like Haydari Family of Hyderabad, Kh. Shuja-ud-Din, Dr. Zia-ud-Din, Maulvi Mohammad Yaqoob and Ch. Zafrulla Khan. These people not only visited the Mosque but also chelle at the San Arbitration League and Secretary of the Mosque but also chelle at the San Arbitration League and Secretary of the Arbitration League and Sec not only visited the Mosque but also spoke at our Sunday gatherings. For the next Festival the Speaker is Sir John Wardlaw-Milne, M. P. and the President is The Right Honourable Earl Winterton, M. P. These distinguished people were interviewed on different occasions. A list of distinguished people who have promised to attend the coming Festival is attached herewith.

Five addresses have been presented to various people at the Mosque. Out of these the address given to Mr. Jardine is worth mentioning here. He was very

much impressed and made a nice speech in reply.

A few of the persons who have been received or given a send off at Railway

Mr. M. M. Ahmad, Mr. M. Z. Ahmad, Mr. M. A. Shah, Mr. Shaffi, Sir Haydri, Mr. Jardine, Sir Herbert Emerson, Ch. Zafrulla Khan, Mr. Ishmael, Mr. Behar Din of South Africa, Mr. and Mrs. Dewey, Begum Shah Nawaz, Mr. F. R. Hakeem, Mr. Mumtaz. I think the average for the year is one person every three weeks. It may be added that in some cases it is not only going to the station and coming back but it is arranging for others to accompany us.

In the case of students not only we have had to put them up at the Mosque, but also to arrange for their lodgings afterwards, all of which means a very great dislocation of our ordinary duties and, in some cases, it is not only expensive but positively troublesome. Sometimes we have had to keep their luggage here and then forward it to where they want it. I have had to re-direct all their letters, etc. These little things take a good deal of time and attention. If I refused it would be looked upon as positive discourtesy which perhaps we cannot afford to show. Newcomers to London ask for a companion to take them about in London and show them various places which cannot be considered an integral part of our work, but it is impossible to avoid it, however much we might dislike it. The finding of suitable accommodation and lodgings is a source of very great trouble. I have to write letters, put advertisements in papers and then go and see the houses and arrange everything. It may also be mentioned that it is not only members of our own community who need such assistance and advice but also non-Ahmadies who bring recommendations from various people in India.

IX. For literary work I have appointed Mr. Cowen as my Secretary and the instructions given to him are as follows:—

(a) Study all the papers and magazines every day in a public Library with a view to finding out if there is anything detrimental to Islam and then write a letter correcting the mistake or misunderstanding and send it to the paper concerned for publication, after my

(b) For practical convenience, it would be better to make a list of the weakly and monthly journals that welcome letters.

(c) Also prepare a list of the representative organs Roman Catholics. Protestants. Spiritualists. Christian Scientists, Unitarians. Theosophists. Rationalists.

Study the policy of each to know their prepossessions and prejudices.

- (d) Try to write short articles which may be acceptable for publication. They should not be more than 500 words as a rule. There are good points in every religion; they should be appreciated. The points of difference can be brought before the public, if necessary, by putting them in a Journal which would welcome them.
- (e) Letters for publication should be brief and to the point, and must be sent promptly.
- (f) All letters for publication should be sent from this address.
- (g) Look out for the replies to your published letters and see if you can answer them without unnecessarily involving yourself in an unpleasant controversy.
- (h) If you receive any letters, give to them your personal attention.
- (i) Keep a record of all the letters, articles, etc.
- (j) As you know all this work is to be done in your spare time and it shall be honorary, I shall look upon you as my secretary for literary work.
- (k) To prepare leaflets and tracts on special subjects for distribution and sale on behalf of the Movement. In this connection it should also be remembered that we intend to start a periodical publication as soon as circumstances permit.
- (1) To make a list of the important papers issued from the Muslim countries of the world.
- (m) To prepare and send by ordinary mail, every month, a letter containing interesting news for the Muslims, after my approval.
- (n) To prepare a short report of all important social functions at the Mosque and send it to the Muslim Press of the world by cable, after my approval.

(o) To write short reviews on books received.

Mr. Cowen goes to a public library every day and sees all publications. He has sent two letters to the Press. He has prepared a list of the journals that welcome letters. He has also prepared a list of the representative organs of the various denominations. He has also prepared a list of the subjects on which leaflets and tracts should be written. He hopes to send the first monthly letter to the Muslim Press of the World next week.

I may add that I sent an article to the Arbitrator on "Islam and International Affairs" which was published and a letter has been published in the Spectator against Christianity. I also wrote a letter to the "Pearson's Weekly." A letter was written by Mr. Fuelling and published in the Listener. Mr. and Mrs. Cowen have written a number of letters which were published in the Wandsworth Borough News.

I may now add here a short note of the literary work that I have done during the period under report. I shall only give the title of the work and the number of its Pages.

"Pilgrimage" •		Typed	pages	13
"Mohammad"		,,	,,,	21
"Muslim Spain" (In English) "Muslim Spain" (In Urdu)		,,	,,	27
"Muslim Spain" (In Urdu)		,,	**	65
"Debt of Science to Islam"		,,	,,	25
"Introduction to the Study of Hadith	"	,,	,,	122
"A letter to Holland"		Printed	1 ,,	4
"Islam and International Affairs"		Typed	.,	5
"The White Paper Policy"		Printed	1	15

I have done a lot of work in connection with the Race and Family of the Promised Messiah to show that he is Persian in descent. I have only been able

to write about 48 pages on the subject but I have made copious notes from a large number of books and they make 300 pages. The notes I have still to use when I find time to do it.

I am trying to set up some more departments also but for the present my effort is to make these work satisfactorily. Each Secretary meets me once a week separately for about an hour and we discuss various ways and means and I give them all necessary instructions regarding the work. In a majority of cases the whole work has to be done entirely by myself but it is a great help to have some one to talk to on that particular work at a fixed time in the hope that the Secretary will, in time be trained for the work.

Now I will mention miscellaneous things. First of all I may take the question of our relationship with the Orientalists of Great Britain. I have personally met and discussed various scientific points with the following Orientalists: Sir Denison Ross of London, Professor Minrosky of international fame, Professor Gibb of London University, Professor Storey of Cambridge University, Professor of Urdu of London University and Mr. Philby. I have had correspondence with the following Professors:— Professor Validi of Vienna, Professor Margoliouth of Oxford, Professor Nicholson of Cambriage, Professor Guillaume of Durham, Professor Wensninck of Holland and Professor Rrenkow of Germany.

Some idea of our relations with the Orientalists may be gathered from the fact that the only society of the Orientalists known as the "Society for Promoting the Study of Religions," invited me the other day to speak to their society on "Muhammad, Prophet of Islam." An idea of the importance of this Society may be had from the fact that the notice of my lecture was published in the "Times" on Saturday and the "Observer" on Sunday in the arrangements for the day where such notices are not generally published even if one pays a lot for this purpose and I do not remember the lecture of any other of our missionaries has ever been given so much prominence in the history of our Mission.

Another point I should like to mention is with regard to the instruction work of the members of our Community. Before I describe the arrangements for those members of the Community who are in London, I may mention that there was no system for the teaching of those members who lived outside London, and as they were already away from the Mosque, it was necessary to devise means for their instruction. Therefore I introduced the system of holding an annual examination for the members of the community in London or anywhere else in which a paper should be set by dividing the members into various classes and then requiring them all to send the answers within three days. I appointed Dr. Sullaiman as Secretary for the examinations. We divided the members of the Community into four classes: kiddies, juniors, seniors, and adults; and four papers were set from three different books. Three days were allowed for answers and it is a matter of particular gratification that the outside members took a greater interest in this examination and Mr. Dyer, from Portsmouth, stood first.

For the instruction of those members who are in London and can visit the Mosque, I have divided them into four different classes. The old people like Mr. Shelly, Mr. and Mrs. Banks and others I teach the Muslim prayers and my Assistant teaches the rest the reading of the Quran and gives them religious instruction, for which a definite syllabus is fixed. I teach them Urdu so that some of them at least may be able to read the works of the Promised Messiah in the original. Mr. Fuelling and Mrss V. Banks are doing well in Urdu. The former can read the "Alfazl" which is now issued to his name and the latter has done the first two primers in Urdu. I am hoping to have a recitation from the Quran at the next Festival by Mr. Bush. Lessons are given to almost all the members on Sundays but I do not think much progress can be made with the majority of them. Some are too old and others cannot come here more than once a week and it is not much time in which to make very satisfactory progress.

VIII. In the interest of the Mosque it is essential that a good deal of attention should be paid to secure an increaing number of converts in the neighbourhood of the Mosque, because, otherwise we cannot expect people to come for daily prayers from distant places. I have therefore devoted a good deal of my attention to the neighbourhood. The insularity of the British, the indifference to religion, the economic struggle of modern life, and the social barriers that separate us from the West present difficulties which are almost insurmountable and it is felt more in our neighbourhood than elsewhere and I fail to think of any satisfactory way of appoach to the hearts of the people here. It is a baffling question and we cannot do anything unless we come in contact with those to whom we want to preach the message of Truth. Sports seem to afford an opportunity and I asked Maulvi Muhammad Yar to become a member of a neighbouring Tennis Club and I understand that he tried to do so, but failed. Yet, I am not despaired. Last time, when I was here, I made friends with about 10 families in the neighbourhood and the relations that I established then are still as cordial and warm as could be. The young boys have now grown up, and not only do they come themselves to see me and talk to me but they seek opportunities to please me and serve me. They bring their young ladies as well whom they have met in my absence and some of them go so far as to confide in me where they would not confide in their parents. They have also brought new friends.

As an expression of neighbourly spirit, I sent the fruit of our garden to about 40 neighbours around us. I got very nice letters in reply. Now I am trying to visit them, if possible, by making appointments and will have an opportunity of knowing more about them but it does not look much. The speed seems to be terribly slow but I cannot yet think of any way to accelerate it.

X. I would like to mention here that to develop a feeling of fellowship and brotherhood amongst the members of our Community I have introduced a system of observing at least two socials on Sundays, as we cannot have dancing, music and other objectionable amusements. We have observed socials by telling funny stories and making short speeches and some sleight-of-hand tricks. The credit for all this goes to Mr. Biley.

Apart from this we had a special privilege, during the period under report, of enjoying a trip to the country side, through the generosity of Ch. Zafrulla Khan, who took us all in a bus to Guildford and we had a thoroughly enjoyable day for which I record my thanks to him.

XI. I may make special mention of the fact that as Friday is our most important prayer and as all our members cannot ordinarily gather on Fridays, we make a special effort on Good Friday, which is a public holiday and it is a matter of great satisfaction that members turn up in great numbers.

XII. During the year under report, 15 persons have joined our Movement by signing the form. Out of these I give importance to the following six:—

Mr. & Mrs. Cowen, who are a very educated couple and can write prose and poetry in English.

Mr. Dyer who is a young man full of devotion and enthusiasm for the faith. He pays his subscriptions most regularly.

Mr. Behar Din of South Africa, who took his M.B., B.S. Degree from Scotland and has returned to South Africa.

NOTES AND COMMENTS

Family Life in Russia

With the advent of Bolshevism in Russia the world has witnessed a series of innovations which has shocked its ideas, its temper, and its taste. Bolshevism is, in fact, a revolt against all received conventions, accepted standards and views. Its innovations in the domains of ecnomics, politics and sociology are all very far-reaching and not the least shocking of these experiments is the Bolshevik's conception of family life. We give below from the Great Offensive by Maurice Hindus the vast change that has come in the Communists' attitude towards family life. He writes:-

"To these girls, and their number in Russia is legion, the family has lost many of its old functions and purposes. It is no longer an economic or spiritual entity. It is no longer a world in and of itself to build, to entrench, to exalt. It has no meaning as an independent body. It is indissolubly linked to the outside society and all its purposes. "My home is my castle," is an anachronism to them - an absurd and unworthy concept. They never think in terms of family tradition, family prestige, family glory, family exclusiveness. They deny that a family has a right to make its own tradition or perpetuate its own purposes. There is no such thing as "an old family," "an honoured family," "a great family," in their vocabulary. The family to them is like a river that feeds the sea and something bigger and more all-embracing than itself. All talk of family pride has vanished from their consciousness. There is pride in social origin. But social origin means not the name or the fame but the occupation of your father or your grandfather, and how these new people in Russia dread and detest the very notion of having had a father or a grand father who bought cows, sold dry goods, imported tea, ran a grocery store, or engaged in any form of private enterprise, which they call exploitation!"

Woman in Germany

A dictator is nothing if he is not a revolutionary. Hitler is no exception îo this rule. He has followed in the footsteps

of Mustafa Kemal and Mussolini and has revolutionized the entire life of his people. The changes that he has brought about in the social life of the Germans are no less striking as those he has made in the politics of Germany Where the Bolsheviks have destroyed family life in Russia, Hitler has reconstructed it in Germany. The verdict of time and experience, we are sure, well be in Hitler's favour. Mr. Gordon Bolitho in the English Review describes the revolution that Hitler has wrought in the attitude of German women towards society. He says:—

"The mothers are grateful for the refreshed interest Hitler has given to the life of the young. You can see it in their faces. It is no exaggeration to say that the expression on the faces of the women of Germany has changed from being forlorn to radiant in the past 6 There are brown foots to be cleaned and brass badges to be polished—the reactions are simple and not to be confused with anything so violent as militarism. The reactions are more domestic than that..... There are already less girls trying to be lawyers and doctors and journalists. The latter profession produced a fever among Communist German girls a year or so ago. The desire for physical fitness has not lessened. It is interesting to wonder what would have happened in Germany if Herr Hitler had been a married man. The wives of the other dictators, Mussolini and Mustafa Kemal have had no apparent place in their husbands' schemes although Mussolini's picture of respectable and contented married life has had its influence on the Italian people Herr Hitler's irreproachable private life appeals to the mothers of Germany and, as much as the men, they see salvation in him. The younger ones have turned from their discontented life and have returned to the more womanly interest in obedience to his wish. It is significant that they have used their emanicapation, not to age men more zealously, but to become women again."

Persian Women

After describing the changes that female life is undergoing under Hitler regime in Germany and under the Bolsheviks in Russia and the reaction that is taking place in the minds of not a few leaders of social thoughtin the West regarding men's

attitude towards the fair sex it seems quite relevant and useful to give a brief description of the sort of life that woman in a Muslim country, Persia, is leading under a progressive but cautious Monarch. Mrs. O. A. Merritt-Hawkes after her very recent travels in Persia has contributed a very long article on Persian Women in the Asiatic Review for April, from which we take the following extracts:—

"Persian city streets are far from gay, for nearly every woman wears the black chadar, a long garment of silk or cotton, a part fastened round the waiste in front like an apron and the rest draped over both body and head and held close round and over the face with one hand Persian cities are often 200 to 300 miles apart, and until recently, there has been little communication, so that each has its own character. The women of Shiraz are comparatively gay and progressive, a few even have permission from the head of the police to go into the street without a chadar. In Bushire women are more conservative, wearing a black rabendeh and hiding even their eyes. The women of Ispahan are indeed well hidden Tehran in its attitude to the chadar, as in many other ways, is far more progressive than the provinces. People in the provinces frequently have an idea that the majority of the women in Tehran go unveiled. The provinces don't know Tehran, and Tehran is not typical of Persia..... Persia has a Shah and a Government which, as a whole, want to modernize the condition of the women. So early as in 1933 a law was passed which greatly improved life. The 'aw does not exactly state the age at which a girl may be married—that would have brought the law into serious conflict with religious law-but it is generally interpreted as beng sixteen. Marriage now has to take place in the office of a registered Mullah, where official papers are kept, and in the presence of a civil representative of the department. The ceremony is in Arabic. The new law also makes it compulsory for the man to get the permission of the first wife before he takes a second wife or sigheh (temporary wife) and a woman has to receive a legal statement from a prospective husband as to whether he is already married and see it in the presence of a Mullah, when the man must give evidence that he can keep two wives at the same standard as the first..... The education of the women is far behind that of the men

because their schools are more recent, less numerous, and the standard is lower. Educated women can be teachers, nurses, and midwives..... In Persia as everywhere else in the world, women cling to religion more than the men, but only a few have an intelligent knowledge of their faith, as the majority cannot read the Quran. Many of the educated are ceasing to be devout, but only a few have become free-thinkers."

Historical value of the Gospels

M. Alfred Loisy has long held an assured place among the great biblical critics of modern times. He stands in the tradition of Renan, equally lucid in exposition, after the manner of his nation, and endowed, like Renan, with an historical imagination that never sleeps. To a long list of profound and scholarly works whose influence has been felt all over the Western World, he has brought the results of his life-long investigations to a focus in two notable books, La Religion d' Israil and La Naissance du Christianisme. Dealing with the historical value of the Gospels he writes in La Naissance du Christianisme as follows. The translation we have taken from the April number of the Hibbert Journal:

"The tradition which has preserved for us the memory of Jesus was, in its origin, entirely other than historical: at the very first it was the tradition of a faith, and almost immediately afterwards the tradition of a cult, which grew more fervid as it developed to the deification of its object. In a word, memory was transfigured into faith and adoration. Strictly speaking the Gospels are not historical documents They are liturgical catechisms containing the cult, legend of the Lord Jesus Christ; they announce no other content and claim no other quality. Even the teaching attributed to Jesus has been built up to meet the needs of the Christian propoganda, for the edification of the first communities or again, and especially in the fourth Gospel, to elaborate the mystic theory of Salvation by Jesus Christ. One cannot pretend that, behind all this work of faith, the real traits of Jesus, his own doings, and the exact circumstances of his preaching and death are to be recognized clearly cut. What the historian here comes into direct contact with is the faith of the first generations and the intensity of their devotion to Jesus the

Some results of Compulsory Sterilization

The Nazi Germany has passed a law which renders a person liable to compulsory sterilization who is suffering from mental deficiency, schizophrenia, manic depressive psychosis, deaf mutism, and severe alcoholism. Dr. Edward Mapother, M. D., F.R.C.P., is a very severe critic of Nazi methods in this respect. In the April number of the Eugenics Review he gives his opinion about compulsory sterilization as follows:—

"I am given to understand that the results already seen in Germany even in anticipation of the law which became effective on January 1st, show the disastrous effects of compulsion. This renders liable to sterilization every non segregated person suffering from amentia, schizophrenia, manic depressive psychosis, severe alcoholism and certain rare conditions. It makes it obligatory upon every doctor diagnosing one of these conditions, even in consultion outside an institution, to notify the case just as a doctor is obliged to notify the infectious diseases here. Such notification, if the patient is not segregated, must be followed by examination at a court composed of a judge and two doctors, with a view to sterilization. At the same time there has been passed a law legalizing castration of criminal sexual perverts.

The results of this legalization are briefly these. The two laws are being confused and sterilization is being regarded as punishment. Diagnosis in private practice is being entirely falsified Patients with mental disorder are being frightened out of recognized institutions and are being treated in secret wherever this is possible. All inquiry as to heredity is impossible and accurate information upon which scientific practice might be based is becoming unobtainable.

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In the name of Allah, the most Beneficent and the most Merciful. We praise Him and invoke His blessings upon His exalted Prophet.

"A Prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."

DOES HUMANITY NEED RELIGION ?-I*

The following is a summary of the address which the Head of the Ahmadiyya Community, Hazrat Mirza Bashirud-Din Mahmud Ahmad gave before a large gathering in the Town Hall, Lahore, on June 2, 1934, with Dr. S. K. Datta, Principal of the Forman Christian College, Lahore, in the chair:—

The very question whether humanity needs Religion, constitutes a strong testimony of the fact that everywhere doubts have begune to assail men's minds regarding the necessity and use of Religion for mankind. There are persons in the world who seriously hold the view that man can do without Religion and that he can lead a useful and purposeful life without seeking guidance from any revealed code of laws, which Religion professes and claims to provide. Evidently such persons must have come to

^{*} The address was originally given in Urdu. We are obliged to the Editor of the Alfazal who kindly supplied to us a copy of it which we have rendered into English.— $Editor\ R.\ R.$

entertain this view from a vast variety of causes and it is, therefore, not quite possible to give an all-comprehensive answer that may equally convince and satisfy all those who, though united in holding this view, must have been led to it from widely different directions. I have, therefore, selected a few more prominent and important questions which have arisen in my mind during my study of this subject or which have been, on various occasions, put to me. I will endeavour to answer briefly each of these questions and towards the end of my discourse will give a general answer that will, I hope, equally apply to all these questions.

First Objection.

The first point that is raised in this connection is that Religion gives rise to violent divergence of opinion, which results in the disturbance and dislocation of the public peace. My head hangs with shame and my heart is filled with grief and regret when I see that through the foolish and misguided activities of some so-called religious people much discredit and disrepute has come to Religion. I find not only the votaries of different religions breaking one another's heads but even the followers of the same religion flinging mud and dirt at one another and quarrelling and fighting between themselves. With extreme sorrow I see that human lives are sacrificed at the altar of causes too trifling to be mentioned. Human lives are taken for slaughtering cows in performance of a religious human blood is shed because of music being played before mosques. The cutting of the few branches of a peepul tree often results in the loss of many promising young lives. trivial causes such as these India's peace has often been seriously disturbed. A sane, sober and intelligent person may not find it possible to detect a concern or connection, direct or indirect, between the killing of a cow, the cutting of the few branches of a peepul tree, the singing of songs before a mosque and Religion, but it is a highly disconcerting fact that for these trifling reasons man has risen against man to kill him and failing that to do all sorts of harm to him.

I believe that such activities bring no credit to Religion.

In the name of whatever faith they may be indulged in, they besmirch its fair name and excite the wrath of God. who shed innocent human blood in the name of their religion seem to labour under the misconception that in this way they do a great service to it while as a matter of fact they do it the greatest possible disservice and cause the seeds of contempt and hatred against their religion to grow and take deep root in many hearts and in this way turn them completely away from it. They are like that bear in the story who in order to frighten away a fly from the face of his master killed him by throwing a heavy stone at him. I regret that not only India but even those western countries' which are considered to be highly cultured and civilized and which claim to teach morals and manners to other nations are also badly affected by this vicious mentality and in those countries serious fights arise from contemptibly trivial causes in which hundreds of lives are lost. So it is futile to deny that quarrels arise and fights and fracases are caused in the name of Religion, but Religion, it is to be remembered, has nothing to do with them.

Ransack the pages of the religious scriptures of any faith and you will come across no teaching which countenances these things. I have read the Vedas and other religious scriptures of the Hindus and I bear witness that Hinduism does not support the shedding of human blood in the manner in which sometimes its misguided followers shed it. Hinduism, I repeat, is wholly and completely exempt from this charge. And the Quran lends not the faintest support to the view that heads should be broken because people sing songs before Muslim Mosques. The Islamic teaching is far above creating or tolerating such mentality. It is most sound and complete in all its different aspects. Christianity, too, gives no encouragement to its followers to pick a quarrel with the adherents of other religions in its name. If in some parts of the United States of America the whites sometimes indulge in the dreadful pastime of lynching and burning unfortunate negroes, the fault is not of the Christian teaching. It is that of the Americans themselves or their civilization,

So let there remain no doubt about it that no religion has ever taught its followers to be intelerant of other people's views or to fight or persecute their if they happen to disagree with them in their religious beliefs, their nationality, or race or differ from them in the pigment of their skins. contrary all religions insist that God is one and He is most Compassionate and Merciful and that all mankind is one and men should imbue themselves with the divine attributes of Mercy and Compassion and live peacefully and amicably among themselves. So it is the Muslims, the Hindus and the Christians who are guilty of the charge referred to above and the Ouran, the Vedas or the Gospels. But I ask in all humility of those persons who are accustomed to accuse Religion of intolerance and the religious people of persecuting those who do not see eye to eye with them, is not Science-which is their substitute for Religion-responsible for the shedding of far more human blood than Religion. Does not the charge of which they accuse Religion apply with equal force to Science which is erroneously considered to be capable of taking the place of Religion? Religion at least exhorts its followers to live peacefully with their fellow-beings, though this precept may have often been honoured more in the breach than in its observance. But what has Science give us in the place of this teaching? Science responsible for the creation of the innumerable instruments of destruction that have caused havoc in the past? not the poisonous gases and the deadly bombs which are calculated to cause irreparable loss to human life, limb and property on a dreadfully vast scale the work of Science? If you condemn Religion on the plea that much innocent human blood has been shed in its name, then, you will have to condemn Science with much greater vehemence and vigour on the same plea as the fact is impossible of being refuted or disputed that the instruments of death and destruction invented by Science have sometimes sent to their untimely end more men in one day or even in one hour than has Religion done in hundreds of years. It has begun to be increasingly felt and admitted that Science has produced more implements and means of destruction than those that help man to improve and prolong his life. So Science is equally exposed to the charge which its votaries endeavour to lay at the door of Religion.

Second Objection

The second objection which is sometimes raised to belittle the importance of Religion or to dispense with its need or usefulness altogether is the assumption that it has always proved to be a great hindrance in the way of the growth and development of human intellect and reason. Mr. Bernard Shaw is one of the leading exponents of this seemingly p'ausible but really quite untenable view. To support and substantiate it, the protagonists of this theory advance the argument that all human progress in the various departments of man's life has proceeded from and is based upon the experiments and therefore upon the mistakes that man has made in the quest of knowledge. They contend that unless man experiments or makes mistakes he cannot acquire true knowledge. If by providing a right and infallible teaching Religion has saved man from falling into pitfalls and perils, it evidently has dispensed with the necessity for man to use his intellect and reason to discover what is right and useful for him and what is not When you have a ready-made recipe for all that you have to do or undertake, why on earth, should you put yourself to needless mental trouble to find out what is good and what is right. This is how Religion smothers and stifles human intellect and bars and arrests the development and growth of his reason and thus prevents him from achieving that lofty stage of perfection to which he would have attained if there had been no Religion and no so-called infallible guidance such as Religion claims to provide. In this manner the leaders of the anti-Religious thought to which Mr George Bernard Shaw belongs, think and argue.

My reply to this objection is that if there exists a religion of this type or description, which stands in the way of the growth and development of human reason and exhorts and urges its adherents to accept and follow thoughtlessly and blindfold like dumb animals, a given system, I will be the first person to reject it. But it is inconceivable that Gcd should Himself endow us with reason and intellect and at the same

time forbid us to make use of them. It is evidently incompatible with His all-comprehensive wisdom that He should allow such a manifest and glaring inconsistency to exist in the world. But the fact is that the possession by man of the bare knowledge of an unalterable truth cannot conceivably be considered to check and impede his intellectual advance and progress. criterion be regarded as true, then all the inventions that Science has made so far should be rejected and all its established truths and verities spurned, on the plea that their acceptance retards and obstructs our intellectual growth. Is it not a fact that when the Scientists fathom a certain secret of nature or arrive at a new generalisation they present it to the world in the form of an established fact and a proved verity? But does it mean that on the very day the Scientists, after a strenuous, ceaseless and patient labour of many years discover such a secret of nature, the world should cry in agony that on account of that particular discovery the progress and growth of the reason and intellect of man will be checked and arrested. It needs no extraordinary intelligence to understand that if the discovery of a new fact or law bars the door of research and investigation in one direct on it opens up endless new vistas to man's intellectual ambition in another and thus a succession of new problems arises which keep the human mind and intellect engaged and this chain of unsolved problems continues, knowing no end, bound or limit. Time was when water was considered to be an element, and then it was proved to be a compound. Did the progress of human intellect in any way suffer when water was believed to be an element or did it come to a standstill when the truth was found out that it was a compound? Did not the disclosure of the truth that water was a compound give rise to a vast variety of problems which taxed men's minds. So it is not correct to say that the possession by man of the knowledge of an unchangeable truth in any way interferes with his intellectual and mental evolution.

In the wake of one solved problem arises a host of unsolved problems which provide abundant food for thought to students of Science and seekers after knowledge. A proved and

established truth may be compared to the sun. Just as many planets revolve round the sun, similarly many unsolved problems revolve round a solved problem. They arise like so many dragon's teeth to tax men's brains when investigation and research about one problem is set at rest. Thus human brain can never remain idle. This question becomes easy of comprehension when we realize the eternal truth that Science is the work of God and Religion is His word and conceivably be no conflict between God's Work and His Word as they proceed from the same source How could it be possible then that while in the domain of Science the solution of one problem should give rise to many new problems which should help man to develop his mind and enrich his intellect, in the realm of Religion the Word of God should arrest his mental progress and that from the eternal and unalterable truths which it contains no new questions could be derived and deduced, by meditating and deliberating on which man should be able to develop his mind. The fact is that just as in Science the discovery of one truth or natural law leads to researches into many other allied subjects, similarly a truth presented by Religion raises many new questions which in their turn begin to demand careful study and long and patient research. I will make my meaning clear by giving a simple example. The use of wine and gambling are prohibited in Islam. It may be contended that if man had been left to himself and by making mistakes and after a long process of exp rimenting he would come to the conclusion that the use of wine and gambling were injurious to both his physical and moral health, it would have been better from the point of view of the growth and development of his intellect. But a little thought given to this simple precept will reveal the many new problems which are born of it. The prohibition of wine and gambling, according to the Quran. is based on the fact that their disadvantages outweigh their advantages. Now this commandment of the Quran has placed in our hand a clear-cut law that we should not use a thing of which the harm is greater than its advantage. In our every-day life we come across many things about which the Quran contains no instruction whether they should be used or shunned. We

should test each one of them by the touch-stone referred to above. We should use it if its advantages are found to be greater than its disadvantages and leave it if the case is otherwise. precept embodying the prohibition regarding gambling and the use of intoxicating liquors reveals another important truth that these two things are not wholly devoid of all good. They have their uses also. It tells us of another useful law that the harms and benefits of some things go together while those of certain other things seldom co-exist. The use of things whose advantages and disadvantages run together will be prohibited if their disadvantages are found to exceed their advantages. But in regard to those things whose harms and benefits do not co-exist the rule is that they may be used when their use is productive of good results, and shunned when they lead to bad results. person suffering from dysentry would be advised not to take wheat-bread despite its numerous advantages because its use is calculated to cause swelling and irritation in his intestines.

So we see that this simple and brief injunction of the Quran regarding wine and gambling contains a store of knowledge which can be of immense use to us in solving many problems which confront us in our daily life. This injunction is erroneously considered to check and impede the growth and development of human mind and brain while as a matter of fact by revealing an unalterable truth contained in it God has saddled human intellect with the responsibility of investigating into hundreds of other things and finding out which of them are useful for him and making full use of the latter. Thus has God, through His infinite Wisdom, opened up endless avenues for man's intellectual progress and by unravelling one mystery has provided us with keys to the solution of many others.

So this objection does not apply to Religion and hence Religion as such cannot be given up on the score of this objection, though a particular form of it may be rejected on account of some defects from which it may be found to be suffering. Just as a person would not altogether give up human society because he happens to have some differences or disagreements with one or a few persons, similarly the rejection of Religion as such could hardly be justified merely because the teachings of a particular religious system fail to come up to that high standard of perfection which a religion claiming to be humanity's infallible guide should possess.

Third Objection

The third weapon in the armoury of those who dispute and deny the claim of Religion on humanity's allegiance is that Religion engenders superstition in the minds of its votaries, which ultimately bars human progress. In refutation of this objection I will say again that a religion which makes its followers superstitious must forfeit its right to human allegiance. But Religion as such does not produce superstition, on the contrary, an invincible faith and an unconquerable certainty in the hearts of its adherents A Christian, Hindu or a Muslim could hardly be found who would plead guilty to the charge that Religion causes superstition. He, on the other hand, will fully convinced that Religion produces an unshakeable faith in God. As far as this claim is concerned, all religions are much on a par. But even if a particular religion falls short of this high standard and does not claim to produce by its tenets and precepts an unalterable conviction in the hearts of its followers that God is, that particular religion deserves to be thrown but not all religion. Even if it be granted overboard, that Religion tends to make people superstitious, cannot Science be accused of the same charge? I have seen scientists whose superstitious and whimsical trend of mind simply surprised me. I have known doctors who are frightened out of their senses in times of epidemic; who live in mortal fear of catching infection even from patients suffering from diseases generally considered to be quite innocuous; who would not kiss their wives and children for fear of germs which kissing may cause to enter their systems and who dare not feel the pulse of a person suffering from ordinary fever without washing their hands with soap many times. So if there are among religious people persons who are whimsical, there is no dearth of men of this type among the protagonists of Science either. If Religion may be considered to be responsible for making people superstitious because some religious persons are superstitious, equally must Science be held responsible for making people superstitious because among the scientists, too, there are those who if not more, are as superstitious, whimsical and capricious as some religious people are. So if we are to reject Religion on this plea, Science will also have to be discarded. The fact is that those who have accused Religion of this charge and have declared Science to be free from it have conveniently ignored the fundamental principle that Religion being the Word of God and Science a study of His work, there could possibly be no conflict or contradiction between the two. The teaching of a true religion could, therefore, never contradict nature's verities; and the conflict of immature theories and foolish surmises born of callow and unripe thinking which are sometimes erroneously termed as Science, does not and cannot detract from the worth and value of Religion. A reflection on the changes that have come over scientific thought in the last three years only reveals the fact that about fifty per cent., of the theories that were considered to be well proved and established for more than three hundred years have been shown to be wrong. This demonstrates the hollowess and untenability of the position of those people who try to detect conflict between Science and Religion because a certain scientific theory popular for the time being with a certain class of educated people does not quite agree with God's revealed word. Have not Newton's principles considered for so long to be unalterablely true, been superseded? Is not Einstein supposed to have done this? In fact, is there a Philosopher or a Scientist upon whose thesis at one time or another doubts have not been cast? When the work of God is not rightly understood or wrong interpretations are put upon the word of God, then alone can there be a conflict between the By no stretch of imagination can this be called a conflict between Science and Religion. It is a conflict between what people erroneously term as Science and Religion, but what are, in fact, their own wrong notions about them. This is the truth of the matter. And as regards superstition or whim, it is bad wherever it may be found; in Science or Religion, in a highly educated and intellectual person as in an illiterate or uncultured one. I know of scientists whose superstition, shames their knowledge of Science and my experience is that in not a few cases a very high proficiency in a certain department of knowledge produces a superstitious and whimsical trend of mind. A relative of mine is a hypnotist of no mean repute but his superstition is as acute as his knowledge of and skill in hypnotism great. Now this superstitious disposition or bent of mind is due neither to Religion nor to Science, but to some defect in one's own constitution, otherwise a conflict between Religion and Science is simply inconceivable.

Fourth Objection

The fourth objection generally raised against Religion human needs and requirements vary the change in man's circumstances and environments, so, by setting up an unalterable and immutable code of laws, Religion involves him in great difficulties. It is said, for instance, that about 1350 years ago the Holy Prophet gave to the world a religious system which considering the conditions then obtaining in the world might be regarded to have been a suitable code of moral, social and political laws, but with the passage of so many centuries since the Prophet's time tremendous changes have occurred in human circumstances and conditions and therefore the rigid adherence to, and observance of, those laws in the present times have landed Muslims in a very awkward situation. The tenets injunctions of Islam are claimed to tested and found wanting. Almost all its principles are subjected to severe ecriticism. The existence of angels is denied, polygamy is condemned, the prohibitive law about the giving and taking of interest is discarded as old fashioned and out of date, its teaching about fasting for full one month in the year is regarded as unnecessarily rigorous and at times highly injurious to health. None of its teachings has been spared and it is generally beleived that these teachings suited to a by-gone age, have proved an insurmountable impediment in the way of the advance of the Muslims in this twentieth century, and that the panacea for the manifold ills from which they are suffering so badly is that the Quranic law should be replaced by a man-made law capable of being modified, amended and altered to suit their changed circumstances.

This objection apparently seems to possess some substance but on close scrutiny it falls to the ground. In answer to this objection I would say what I have already said viz.; a religion which cannot keep abreast with the changes that constantly occur in the conditions of men and whose followers are obliged by force of circumstances to ignore or flout its teaching, cannot evidently be considered to have emanated from the Divine Source. For God the future is no secret. To Him it is as much like an open book as the past is. Being an Omniscient God He knows as much the needs and requirements of man in the present as He is aware of those that will arise after a thousand or a hundred thousand years. So if He reveals a teaching and says that it will meet and satisfy fully and adequately all human requirements at all times and in all circumstances and conditions no change in the conditions of man can out-step that teaching, as it has proceeded from an all-knowing and all-wise God who knows the requirements past, present and future of men.

So if a religion claims to have been revealed by God and claims also to satisfy and fulfil all human requirements at all times, but in practice fails to adequately meet man's changed conditions, that religion either has not been revealed by God or was revealed by Him for a particular people to satisfy their needs for a specified time. It may be safely contended that all religions cannot satisfy all human requirements at all times and in all circumstances but it would be absolutely wrong to assume or assert that no religion can meet and satisfy all human requirements at all times and under all conditions. If some teachings of some religions are found to be impracticable and fall short of this high standard all religions cannot, on that account, be regarded as being unable to come up to it. I make bold to say that Islam fully satisfies this criterion.

No change in the circumstances of any people, at any

time, can demonstrate a single teaching of the Quran to be impracticable and I am at the disposal of anybody who may endeavour to convince me of the untenability of my claim; and I will readily accept my defeat if a single teaching of the Quran is shown to me to have been in the past or to be at present unsuited to human needs. But I am convinced that my claim is unchallengable, and that the Quran is an unerring and infallible guide for the whole of mankind, under all conditions and circumstances. This claim may seem extravagant, but in reality there is no exaggeration in it. The Bible or the Vedas may accept the charge of fallibility lying down but the Quran cannot.

Fifth Objection.

That Religion compels us to believe in things which have no concern or connection with our practical everyday life, is the fifth charge that is generally laid against Religion. For example, it is said that we have to believe in the existence of angels while it does not concern us in any way whether they exist or not, nor if ever they should exist, does it concern us what their duties are and how do they perform them. answer to this charge is that we must refuse to be compelled into believing or accepting anything against our judgment or reason by any religion. Leave alone the angels whom we cannot see with our physical eyes and who belong to the world of spirit, we cannot be cajoled or compelled even into believing the perceptible things of this mundane, material and matter-of-fact world, unless our intellect or reason is satisfied that they do exist. When the sun is at the meridian, no amount of force or persuasion can inveigle us into believing that it is A religion that demands from us a belief in the existence of things whether perceptible or imperceptible which in reality do not exist is demonstrably a false religion. But if it presents to us an undeniably true teaching, it would equally be the height of absurdity and obstinacy if we rejected that teaching. To refuse to accept a doctrine or a principle which does not satisfy our reason is intelligible but to refuse to accept a truth propounded by Religion on the plea that it does not concern us is beyond comprehension. Every day in the newspapers we read with interest the accounts of incidents and happenings which do not concern us at all nor are we benefited in any way by reading them, yet we read them, talk about them and discuss them, because such news form a part of general knowledge, and the possession of sound and extensive general knowledge enriches and embellishes the intellect and is no mean acquisition. In what conceivable manner does the Presidential Election in America, the persecution of the Jews in Germany or the attack on Nanga Parbat by a party of German explorers affect or concern us, yet we await news about these incidents with interest and sometimes with anxiety. The fact is that to become informed of things, which though they do not concern us in any way are yet part of general knowledge, is rightly considered to be essential to our intellectual adornment It is of such importance that but for the limited nature of time at our disposal and the shortness of the natural span of our existence in this world we should have gone in quest of every truth and should have accepted it, because the principal and primary object of man's existence is to seek and acquire true knowledge. So to refuse to accept an established and proved truth is no sign of sanity. Those who do not believe in the existence of angels are fully justified in demanding from us proofs and arguments in support of the belief that they exist, but clearly there is no sense or reason in refusing to believe in their existence, even if it is irrefutably proved. This would be like asking, when the sun is shining in the middle of the sky, why we should accept that this is so: this is what no sane or intelligent person would do. It is a different matter to ask whether the angels exist or not, but once they are proved to exist, then to refuse to believe in them on the plea that belief or disbelief in their existence does not, in the least, affect us in our every day existence, is anything but reasonable. I am prepared to prove to any one who may approach me on this question that the angels are not only not imaginary beings but that 'they play a large and important part in shaping our destinies and in guiding us in our daily pursuits and dealings.

THE PRESENT AND FUTURE OF RELIGION

[BY MR. MUHAMMAD ASLAM, B.A. (CANTAB.)]

I

At first sight it seems as though the present and future of religion may be determined by a statistical enquiry into the beliefs and attitudes of modern men and women. Not so long ago, some enterprising newspapers in England invited their readers to indicate their views on religion, and it turned out that what are called the higher strata of society were tending definitely to be irreligious. It may be argued from this—in fact it was argued—that as the lower strata tend on the whole to follow the higher strata, religion in course of time will become more and more unfashionable until perhaps it will cease altogether to function as a force in our everyday life.

If, however, our religious beliefs in the future could be settled by statistics about our religious beliefs in the present, the argument from newspaper reports would be perfectly sound. But religious beliefs are not entirely a matter of blind forces which operate independently of the conscience and intelligence of man. It may, therefore, be that whatever the present attitude towards religion, the future attitude is going to be quite different, and this, because ideal and rational considerations quite as much as fresh experiences on the part of man, may come to play their part, in determining the attitudes of reasonable men towards the problems to which religion is relevant and which it seeks to solve.

Any study about the present and future of religion, therefore, is a study not merely in statistics, but a study also in arguments, and a study of human experience in all its possible espects—sensuous and super-sensuous.

This, however, is anticipating. Let us, for the time being, record the simple proposition that economic, social and political forces of the present apart, the future of religion will be determined as much by our intelligent and honest contemplation on human experience as by any other irrational forces external to us.

II

What is the present situation of religion?

As far as academic philosophy is concerned there seems to be no fundamental difficulty which people find in religion today, but which they did not find in it before. True, anti-religious philosophers would point to a great deal in modern philosophy which they would say is new, and which, in their view is more inimical to religion than anything that any philosopher has advocated in the past, has been. This, however, would not be The philosophical difficulties of religion all centre round what is called the problem of evil. A perfect and a solicitous God cannot allow any evil in the world, apparent or real. Everybody knows, whoever, that there are ways of disposing of this difficulty. Let us assume that even the most satisfactory solution of the problem of evil would leave some evil unexplained. But even so, we ought to remember that difficulties of this kind have been pointed out again and again, and in all ages, and religion in the past has prospered in spite of them. If, therefore, religion is not in a robust state of health today, it cannot be because of these philosophical difficulties which are not new and which religion has always been able to deal with, somehow.

III

Are there any other difficulties, which may have arisen in present and which may prove inimical to religion? may perhaps point to those theories of religion which seek to trace its origin to certain pre-religious beginnings. Mr. Joad in his entertaining book The Present and Future of Religion has given a most interesting account of these theories. He thinks that there are at least three great theories which anybody who wants to make religion autonomous and independent of natural, and socio-psychological-force, ought physical, psychological to consider. There is, for instance, the theory that relegion took its birth in the primitive instinct of fear. Man was afraid of nature, so he projected a Powerful and a Protective Deity, as an escape from it. There is, again, the theory that religion arose as a compensation for those sacrifices which primitive man had to impose on himself, in order to preserve the extremely useful method of living peacefully in society. What, could possibly have made these sacrifices worth while, except belief in a Commanding Deity to seek whose pleasure is in itself, desirable. There is, thirdly, the theory that religion was a device on the part of the rich to perpetuate social inequality in the world. How could the rich have retained their riches, except by inculcating belief in a Deity to whom poverty and want are even more pleasing than riches and prosperity.

There can be no doubt that there is a lot in those theories which is new. Also they are made plausible by facts drawn from many different studies including studies of the religious and moral culture of primitive societies. But when we come to think of these theories seriously we do not find them half as formidable to religion as they at first sight appear to be. They are over and all ad hoc accounts of the origin of religion. It seems that almost any other account would do as well as any of these three. Religion covers such a wide field of facts that almost any theory would have some facts to draw on in its support. What we ought to do is to hold closely to those facts about religion which belong to the hey-day of its life and not to its delline nor to its forms and species which are only caricatures of its original and pristine purity. We ought to hold, for instance, to the ascertained facts which distinguish the historical religious movements in the time of their founders, and in the times which follow soon after. If we consider theories of the origin of religion in the light of these facts we would find them quite inadequate. If religion, for instance, is fear in disguise, it ought to encourage superstitious disorderly conduct in religious communities when they are first founded. This is hardly true. Great religious communities in the days of their foundations have been distinguished for their intelligence, their capacity for sound judgment, and their understanding of their environmental conditions. True, they have worshipped God and addressed their prayers to Him. but this is hardly superstitious, for a man, who finds himself constrained by his reason and his experience to believe in God. would find worship and prayer the most natural reactions to make.

Again, if religion, as Freud has taught, is only an illusory compensation invented by man to atone for the sacrifice of his primitive appetites and instincts, it ought to follow that great religious personalities who have invented this form of compensation, should have themselves suffered most violently from conflicts between their animal and their ideal nature. This again is not true. The greatest religious personalities have been distinguished by a degree of complacence and serenity not found in others.

If, thirdly, religion is a device to perpetuate social inequality it should have advocated social inequality. But has it? The institution of legal alms, the laws of inheritance, the effect of which is to divide and subdivide capital and economic holdings and the ban on usury which all the great religions have advocated show that far form advocating social inequality, religion - at its best—has advocated and actually promoted social equality.

IV

It would seem, therefore, that theories about the origin of religion which provide the vicious stuff of so many books on religion, are quite inadequate to giving an account of the rise of religion. To say, therefore, that anthropology or psychology to-day is paving the way for the disappearance of religion is hardly legitimate. There is a kind of glamour which every new study comes to have around it, and which, for a time, endows that study with prestige and power. Our modern studies of psychology and anthropology have exactly such a power and prestige to-day. But as soon as religious people recover their confidence in themselves, they will find little difficulty in dealing with these proud sciences.

The question is, why, in spite of the fact that philosopy has raised no new difficulty about religion, and psychology is not really formidable—why in spite of this, religion is not recovering itself? This, let me say, is hardly surprising. The defence of religion is largely in the hands of two kinds of people. They are firstly the philosophers who happen to sympathize with the ambition of many ordinary good-intentioned people that

religion somehow ought to be made to exist. These philosphers propose each in his or her own way, to correct this, that or the other error in religion, and thus to make it more acceptable to the intelligence of modern man. Secondly, there are the clergy and the religious doctors of all denominations whose interest in religion is professional and who fail, therefore, to inspire their generation with the genuineness of their faith. What the philosophers say does not impress ordinary men and women. It is not relevant enough for them to appreciate. Nor is it very seriously meant. What the religious doctors say, on the other hand, is equally without appeal. . Seldom or never is it more than interested pleading. True, there is a class of facts to which both philosophers and clergymen appeal, in their defence of religion, and that is the class of facts brought together under the name of religious experience, and this is a very important class of facts. As our ultimate view of the universe must be derived from our experience, from the whole of it and not merely from a part of it, it is imperative that we should incorporate in our picture of the universe those experiences which have appeared to many as revealing the presence of a Living and Powerful God. The emphasis on experience which comes from the side of the defenders of religion is both legitimate and important. But why even this emphasis fails to restore religion to its place, remains as great a mystery as any mystery has ever been. The explanation of this apathy towards religion, however, is easy enough to find. Religious experiences are generally attributed to lesser almost unknown and unhistorical individuals. These, few would find convincing. If the religious experiences were the experiences of historical religious personalities, they would make quite a different appeal. Also it must be remembered that, however certain, and however valid certain experiences may have been in the past, unless they are reproduced afresh in the present, and unless when they are reproduced in the present, they are also accompained by the power with which they have been accompanied in the case of historical religious personalities in the past, they would have little or no appeal.

V

This is what gives point and pertinence to the Ahmadiyya Movement and all its peculiar power. For, in the Holy Founder of the Ahmadiyya Movement, mankind may be said to have discovered afresh the experiences, the data and the premises from which the religious leaders of man have, in different ages, derived their faith in God and their knowledge of His attributes.

The fact that in an age of darkness and unbelief a human mortal who toiled in the way of God, should have heard His Voice in the most unmistakable manner has re-enlivened our trust not only in God, but also in the experiences which mankind and their great religious leaders have had in the past. We are now able to assure ourselves that vision of God and communion with Him are no mere empty phrases but perfectly possible experiences, like opening one's eye to light which is around, and that the experiences of prophets which we find recorded in the scriptures are a record of man's direct contact with God.

Besides, the personality of the Holy Founder of Ahmadiyyat is about as great as that of any of the religious teachers the world has known. In our age, a lesser personality would not have done; it would not have been convincing and would not have inspired confidence. I am not sure, but I think it was The Pioneer which wrote that if anybody wanted to know what Israelite prophets were like, he should go to Mirza Ghulam Ahmad. This is perfectly true. It was exactly such a personality no mere philosopher or mystic, who could have restored religion to its lost prestige.

Finally, in the Holy Founder of Ahmadiyyat, we not merely have a claim to a genuine contact with the Divine, but also the power which a claimant to divine contact should have. There is no want of such claimants, but they fail because they do not possess the power which contact with the divine ought to confer on such claimants. In the Holy Founder of Ahmadiyyat we have ample evidence of such power.

In the face of immeasurable odds, in the face of unending

opposition, and in accordance with promises already announced he and his movement have risen and continue to rise and their advance has now become the occasion of the jealousy and chagrin of their ignorant enemies.

The great religious teachers have had exactly such a power, for not without such a power would they have convinced the world of their contact with the God of the Heavens and the Earth.

Whatever the present of religion, therefore, its future is as bright as it has ever been. For in the Ahmadiyya Movement have been sown the seeds of the revival of religion, the same kind of revival as religion has seen, in the past, as often as it has declined. Whatever modern philosophy or modern psychology and modern anthropology have to say hardly matters. For religion is once again being grounded on that on which it was originally grounded, that is the direct contact of man with God.

A MESSAGE OF PEACE

By the Secretary for Missionary Work to Hazrat Khalifa-tul-Masih—11

The followers of every religion in the world believe that the blessings of God are meant exclusively for themselves and their country, the rest of the world having no share whatever in these matters.

The Jews and the Christians think that all the prophets and messengers of God were raised from among the Israelites, and all the scriptures were revealed to them alone. In the same way the Hindus believe that the revelations from God have never been bestowed upon anyone beyond the confines of Arya Verta, nor has God ever sent a prophet or revealed a book anywhere outside India. The Zoroastrians, too, think that only they have been favoured with divine revelations and that God vouchsafed that favour to none cise. In short every community considers itself the sole recipient of God's words, and honours only its own prophets and scriptures. It is for this reason that the different communities not only fail to respect the prophets and scriptures of one another, but criticize them in a way which frequently amounts to positive vilification and so causes mutual ill-feeling.

As in the past there have been peoples inhabiting the world who have been ignorant of the existence of other peoples and other countries, so whenever a prophet was sent to a people, they thought him to be the only guide who had ever been sent by God, and believed that they and their country had been especially chosen for that favour.

As, for a long time in the beginning, nations were ignorant of one another's existence—so much so that even the Pundits of Arya Verta thought that no peoples existed beyond the Himalayas—there was no animosity among the various nations

of the earth. But as ignorance was gradually lifted and the different communities became better acquainted with one another, the exaggerated privileges of which every nation deemed itself the sole object led the nations to deny and refute the religion of one another, and the result was that the fire of discord and mutual hatred spread far and wide, till at last hatred had done its worst and mankind, wearied of the cult of hatred, began to long for peace and brotherhood, God extended to them the hand of guidance and vouchsafed through His Holy Prophet Muhammad (on whom be peace and blessings of God) the great message of:—

"All praise is due to Allah the Master and Sustainer of all the worlds." This message taught the great truth that as God has not confined His physical blessings to any one nation or country, so also His spiritual blessings are not confined to any particular community or country to the exclusion of all others. He has been sending His word and raising His messengers in every country. The view that in the distribution of His guidance, God ever favours any particular people is quite untenable. The message of Islam about the universal providence of God is quite clearly set forth in the following verses:—

"There has never been a people but have had a warner sent to them," (Ch. XXV, S. 3)

(۲) ولقه بعثنا في كل آمة رسولاً (سورة النحث ركوم—۱) "And verily We raised a prophet in every nation" (Ch. XVI, sec. 5).

"For every people there has been a guide" (Ch. XIII, scc.I.)

The teachings of Islam aim at inculcating a spirit of tolerance and breadmindedness among the nations of the world and at remedying the mischief created by the belief that God selected any paritcular community to be the recepient of His guidance.

In view of this teaching every Muslim is commanded to honour the Prophets of all nations, and this is the only means of removing the religious antipathy existing between the peoples of the world. If like the Muslims other communities also begin to revere and respect at heart the prophets of other faiths, the religious loyalties which divide one people from another will no longer so divide.

Islam stands distinguished by the purity and the peaceloving nature of its teachings. It has established all the religious teachers in the respect and revernce of its followers, and has condemned the tendency to deny or dishonour them in any way. Equally does its Holy Book, the Quran, stand distinguished by its prohibiton about making the distinctions between one prophet and another. It has taught:—

"We do not discriminate between the prophets of God by believing in some and disbelieving in others." (Ch. II, sec. 40.)

The Holy Quran has not restricted the all-encompassing mercy of God to any particular people. It accepts the prophethood alike of Jacob, of Isaac, of Moses, of David and of Jesus, (on all of whom be peace and blessings of God), and has not dubbed as pretender any prophet, may he be Indian, Persian, or any other. On the contrary it has taught its followers in the most unequivocal terms that all prophets, in whatever country they may have appeared, were the righteous servants of God, and thereby has laid the foundation of peace in the world. How regrettable then is the fact that all the other communities should denounce the Holy Prophet of Islam, and level unfair attacks against one who has established the honour of the prophets of all the religions! Let every fair-minded person consider and say whether it is decent and just to fling stones at those who present you with flowers, and thus recompense good with evil?

My Hindu and Christian brethren and all those who belong to other religions! Come, let us bid farewell to these religious bickerings, be one and begin to live in mutual love and brotherliness!

The Muslims acknowledge your prophets to have been truly appointed by God, why cannot you similarly acknowledge the truth of the Master Prophet Muhammad (on whom be peace and the blessings of Allah), and stop the contemptible practice of vilifying and dishonouring the holy ones of one another's faiths.

The Holy Prophet Muhammad (on whom be peace and blessings of Allah) prescribed this remedy for putting a stop to religious discord in the world about fourteen centuries ago. But as in our age this discord has again broken out with greater vigour, and the world stands in dire need of another spiritual reformer to reiterate the same message, God has raised Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mahdi, to act as the Vicegerent of the Holy Prophet, and has bestowed upon him the title of "the Prince of Peace." Following in the footsteps of the Master Prophet Muhammad (on whom be peace and blessings of Allah), he conveyed the same message of peace to mankind, the foundation of which had been laid by the blessed hands of his Master. As a representative of Islam, he thus addresses the followers of all religions:

"My brethren! Long experience and frequent trials have confirmed the fact that vilification of the prophets of different nations is a deadly poison which brings not only physical but also spiritual destruction upon the nations concerned. It not only ruins man in this life but also in the life to come. No country, whose people are busy finding fault with the founders of one another's religions and keep denouncing them, can ever enjoy a life of peace; and the communities can never unite, if they indulge in carping at the prophets, rishis or avatars of one another. Who is not enraged at hearing his religious founder disparaged or disgraced? Muslims, for instance, though they do not regard their prophet as God or the son of God, believe him to be the greatest of all

the elected ones of God ever born. So there is no possibility of establishing peaceful relations with a true Muslim unless the name of the Holy Prophet is remembered

in terms of respect and reverence.

"We do not condemn the prophets of other peoples. Far from this, we hold that all those prophets who have appeared from time to time in the world, and who have commanded respect and allegiance of millions of people throughout the ages, cannot but be the true apostles of God. Had they not been from God their love could never have established itself in the hearts of countless of human beings; God never allows others to share the honour which He bestows upon His chosen ones, and in case a pretender presumes himself to be one like them, he is quickly brought to naught and destroyed.

God and their Rishis His beloved ones. When, fearing God, we hold the Vedas to be the word of God, and attribute whatever errors we find in them to those through whom they have come down to us, why then, we ask in the name of decency and justice, should the Holy Quran be subjected to wild attacks? Why such a perverse course? Why should the seeds of discord and dissension be sown

in the land? Can any good come from it?

"Brethren, there is nothing like peace. Come let us unite and become one! You know how much dissension has been caused by denying one another's Prophets and how seriously the country has suffered. Come even now and taste the fruits of toleration. This is the only way to peace; all other ways are akin to being satisfied with the glistening external of an abscess and leaving it alone while it contains offensive and rotten matter within.

"Muslims, you know that owing to your religious distinction Hindus regard you as an alien race, and for the same reason you too consider them to be a different people. How can a true and lasting peace be established between you and them without removing this cause? It is certainly possible to achieve a false reconciliation with each other for a few days, but a lasting and a true peace can be effected only if you recognize the Vedus and the Rishis to be truly from God, and if, in the same way, the Hindus discard their narrow-mindedness, and acknowledge the truth of our Prophet Muhammad (on whom be peace and blessings of Allah). Do not forget that this is the only formula according to which true reconcliation between you

and the Hindus can be effected, and this is the only potion which can heal the estrangement of your hearts And if ever the time comes when these two estranged nations become united, God will certainly open their hearts for the acceptance of that truth for which He has opened ours.

"The writer of these lines calls you to peace at a time when all of you are in sore need of it. Diverse kinds of calamities are befalling the earth; there are earthquakes and famines, and the plague has not yet departed, and as God has informed me, if mankind do not forsake their evil ways, and repent of their misdeeds, severer and still severer calamities will visit the earth, and one calamity will not have left, when another will have appeared: so much so that, stupefied by these visitations, men will ask in panic-what is going to happen, and many will go insane with grief and fear. Beware, my countrymen, therefore and reform yourselves before the evil days arrive. Let the Hindus and the Muslims become reconciled, and whichever of the two communities is guilty of any excess against the other must reform itself, otherwise the responsibility for mutual ill-feeling will lie on its head." - (The Message of Peace).

A quarter of a century ago, the Promised Messiah (on whom be peace and blessings of Allah) discharged his duty by conveying this divine message: but afas, the various communities of India did not pay any heed to it, with the result that whatever the Promised Messiah wrote has literally come to pass. Besides the heavenly afflictions "that befell this land, dissension and hatred continued to thrive, ti'l at last the inhabitants getting sick of this state of affairs exclaimed, "what is going to happen to this unfortunate country"? As the ways and means, adopted by all the well-wishers of the country during the last twenty-five years for creating a spirit of unity and good will, were not based on any correct principle or right foundation, all of them as foretold by the Promised Messiah failed to achieve their end.

Therefore, brethren, if you wish to lead a life of peace and amity, even now there is time for making peace with one another. But do not forget that the only formula which can establish real and lasting peace is the one suggested by the spiritual Reformer of the age; no other method can bring about this happy state. Therefore, we invite you to peace by reiterating his message And our last words are that all praise

is due to Allah, the Lord of the worlds.

WHAT ISLAM MEANS

(BY QAZI MUHAMMAD SHAFIQ M.A., LL.B.)

Islam-its significance

Literally Islam means and connotes submission; surrender of one's will; and to be in amity and concord. The Quran-the Holy Book of the Muslims,interprets it to be the religion whose teachings are in consonance with human nature, and whose torch-bearers have beer all the prophets, of whom the Prophet Muhammad presented it in a codified form. "This day have I perfected for you your religion, and completed my favour on you and chosen for you Islam as a religion" (Chap. 5 verse 3). This consolidated code of action is termed the Quran, or Islam. It is by living upto this code that one can be the recepient of all spiritual aud mundane gifts. Islam teaches us to completely resign ourselves, and submit our will to Divine dispensation; it enjoins us to live in peace and goodwill with all human beings; and makes us guard against iniquitous and erring ways. "Surely the true religion with Allah is Islam" (3:18). And again "and whoever desires a religion other than Islam, it shall not be accepted from him and in the hereafter he shall be one of the losers." (3:84.)

Islam—the religion of the Universe

Islam is the religion of the universe, as the Holy Quran lays down: "and to Him submits whoever is in heavens and the earth, willingly or unwillingly" (3:82). This verse shows that Islam or the rule of submission to law, is a law which pervades the whole nature. "So your God is one God, therefore to Him you should submit" (22:34). The true object of one's love and devotion; and the goal of one's life is only the Divine Being, and the result is "And who has a better religion that he who submits himself entirely to Allah" (4:125). The

final injunction "enter into complete submission" (2:208) demands absolute surrender of our desires and wishes to the Divine will.

According to the Holy Quran Islam was the religion of all the prophets; it is particularly mentioned as the religion of Abraham several times, and on one occasion the Israelite prophets who followed Moses are spoken of as the prophets who were Muslims (lit.: who submitted) "when his Lord said to him, (Abraham) submit, he said: "I submit myself to the Lord of the worlds,' and the same did Abraham enjoin on his sons, and (so did) Jacob: O my sons! Surely Allah has chosen for you (this) faith; therefore die not unless you are Muslims. Nay! Were you witnesses when death visited Jacob, when he said to his sons: what will you serve after me? They said: We will serve your God and the God of your fathers. Abraham and Ishmael and Isaac, one God only, and to him do we submit." (2:131-133.) Thus according to the Holy Quran Abraham, Ishmael, and Isaac and their offsprings were the followers of Islam, and thoroughly obeyed and submitted to one Almighty God. Thisc ourse of complete submission to the will of Allah is termed "Islam," and the followers of this religion of nature are named Muslims. This designation has been given by the Quran itself, "He has chosen you the faith of your father Abraham; He named you Muslims before " (22:78).

Islam - its Alpha and Omega

One attribute of Allah is "Assalam", i.e., peace and comfort, and the goal to which the human effort is directed is called the Abode of peace, as the Holy Quran says:— Allah invites to the Abode of Peace" (10:25) which is another description of the Muslim Paradise. This state of peace and comfort begins in this world for a true Muslim, when he makes his peace with his Lord, and he lives at peace with his fellow-men. A true Muslim is defined by the Holy Prophet as, "A Muslim is he whose tongue or hand does not injure any Muslim." The peace of the next world is a continuation of the

peace of mind which a true Muslim finds in this world. Prophet Muhammad, being the Prince of Peace, and true Comforter, invites humanity to this life of quietude and blissful repose. He enjoins on Muslims to broadcast and propagate Islam, that is, to spread peace and good will at all times. It is this religious injunction that calls upon a Muslim to utter "Be peace upon him", when he remembers or mentions any prophet: and when the name of the Prophet Mohammad is mentioned "Peace and blessings" be showered on his name. It is a prayer to God that He may send peace and comfort to the Master Prophet. "Peace be unto you" is another salutation with which a Muslim must greet his fellow Muslim on every occasion when he meets him: "The same peace be unto you with blessings and Divine mercy" should be the answer of the accosted Muslim. In other words, the Muslims should exchange the messages of peace and good will among themselves as they happen to meet one another. The Holv Prophet has also said, "Begin your dialogue or conversation with "peace". Thus the use of the words "Peace be unto you" has assumed the importance of a "watch word" among the Muslims. As the Quran says: "And do not say to any one who offers you peace: 'you are not a believer' " (4:94). In other words, in the early days of Islam when the Muslims had to be careful about their enemies, this " pass word " was shown to discriminate between a friend and a foe. The life mission of a Muslim is indicated in the words: "And be not slack and invite towards peace" (26:35).

When a Muslim enters his house, he should greet his family folk with a salutation of "Peace be unto you," as is enjoined in 24:51: "When you enter houses greet your people with a gift of peace from Allah." As regards the houses of others, the commandment of God is: "O you who believe, do not enter houses other than your own houses until you have asked permission, and offered the greetings of peace on the inmates." This lays down the basis of domestic harmony and family peace and security, so much essential in the present so-called civilized society. Even in the eternal abode of peace the Muslims will be favoured with the reward of "Peace".

"Their cry in it (Paradise) shall be; Glory to Thee, O Allah, and their greeting in it shall be: Peace "(10:10). The talk of the inmates of the Muslim Paradise with one another is nothing but "peace"; as it is said in 56:25. "They shall not hear therein vain or sinful discourse, except the word, peace, peace."

God says in respect of his chosen one: "And peace on him on the day he was born, and on the day he dies, and on the day he is raised to life." (19:15.) In no religion has this gospel of peace been so stressed and emphasised.

THE ESSENCE OF ISLAM

(BY MR. OMAR CLEVELAND)

Fundamentally Islam means a firm belief in the two cardinal principles; which are the essence of Islam, and the source of all its beliefs and practices—oneness of God, and equality of man.

This is Islam, in all its pristine purity and simplicity, the heritage of our fathers—a gift that no money, no power, no wealth can buy and which fills an empty, aching void in the hearts of many.

Here there is no barrier between God and man. His doors are open to all. Islam seeks to effect that grand meeting between the rich and the poor alike.

With the Moslems, religion is not donned as a sabbath habit—something to be remembered but once a week, then put aside and disregarded. On the contrary, the faithful regard all days of the week equal in their devotions to Allah. Wherever they may be—in the vast stretches of the desert, the deep recesses of the mountains, or in the busy haunts of man—over them spreads the starry canopied dome of the great Mosque of Heaven.

There, five times daily, they may centre their thoughts and hopes upon matters transcending self and find certain peace.

The Quran asks its readers to accept its teachings on the strength of reason—to review the various doctrines and tenets of other religions, keeping in mind the bizarre features of false principles and to consider them quite unfettered by the views of anyone.

Islam has about it nothing of the abnormal or decadent. Its laws are sovereign and eternal, and suggest a thousand

hidden, sparkling springs of the divine wisdom of the ages. Literally "a pillar of fire by night, a cloud by day."

So it is readily understood why Moslems believe in the perfection and finality of Islam, and also in its divine origin.

Quite naturally, Islamic missions have a desire to advocate their cause in western lands and acquaint its people with the Book of their Faith. Islam is determined to spread her cultural boundaries far and wide. Her sons have put on the armour of faith and inspired by an unabating zeal have gone forth into foreign climes to teach the religion of Islam and show by their example that in acting upon the lofty and sublime teachings of Islam lies the salvation of the world. For this noble cause no sacrifice is too great, no words of praise too fulsome for work well done.

What has already been accomplished gives hope for the present and confidence for the future, and by the grace of Allah Islam shall in the long run achieve magnificent success.

ISLAM AND THE RENAISSANCE

· (BY MISS NINA STAUFFER)

The doors of progress were closed to the outside world by a superstitious and ignorant people who had followed blindly the corrupt teachings of the unscrupulous churchmen. The Middle Ages had stretched their long tentacles over stagnant Europe, and that continent had become clothed in a veil of religious degeneracy. The Church had almost deserted the teachings of Christ because of its lust for power and through its greed for gold.

History tells us that the Church opposed all scientific progress, and that it actually forbade its scholars and teachers to participate in any activity which might lead to a change. If a scholar dared to disobey, he was often arrested as a heretic, and was subjected to a rigorous punishment for which the Inquisition was responsible.

Education was discouraged for all classes except the clergy and so far reaching had this wave of ignorance become that rulers of great countries were often obliged to ask the churchmen not only to read the important documents which they were to sign, but also to write all necessary orders of the State. The churchmen who performed these services were not always honest and their misdeeds frequently precipitated wars and other international disturbances.

Then came the Crusades. And as the Crusaders treked across Europe into Asia there was a revival of learning which followed in their wake. In the virile nations of Islam they found a new culture, a new civilization and more advanced institutions than they had ever encountered before. Acknowledged leaders began to rebel against the corruption of the Church and Christianity once more became a pulsing, vital force. Europe began to awaken from her long sleep and in the following centuries its civilization dominated the world.

During the growing dominance of the Western World the

followers of Islam withdrew from the affairs of the world. Their culture and their learning became confined within their own borders and because the Occident had infrequent intercourse with the Oriental countries, the Moslems were regarded as a mystical people ruled by sensuous desires entirely divorced from the great culture which was Islam.

Because the Moslem countries have suffered from bad leadership, and because their religion has been perverted and corrupted by unscrupulous men, the Muslims have been maligned unjustly and criticized severely for the existing conditions over which they have no control. The Christian missionaries accuse them of belonging to the most backward nations of the world, and say that their religion is inadequate to meet all of the social and spiritual needs of life. •

The Moslem countries have lain dormant during the ascendancy of the West, but there are signs of a rebirth. During the last few centuries the Turkish nation was recognized as the seat of the Islamic faith. Thus many of their practices, which were contrary to the teachings of the Great Prophet, were considered to be the principles upon which their religion was founded. But the World War disintegrated the Turkish Empire and singe that time Islam has come into its own.

The Moslems were always known as missionaries. Their representatives were found in all the important capitals of the world, but during the reign of the Turks, Islam stagnated. But, to-day it is again seething with vitality The Koran is being read in foreign lands. The Ahmadiyya Movement in Islam which has torn aside the false beliefs which had crept into the Prophet's lofty teachings, has also given the world a new insight into the ideals of life for which the Moslem strives.

Islam gave of its bounty to the Medieval Europe dominated by an arrogant and decaying institution named Christianity. Its culture contributed very largely to the new Western culture. Europe adopted its art, its science, its algebra.

History repeats itself. Since the shroud of mysticism which has enveloped the Muslim countries has been lifted by the Occident, the Moslems will again lay the corner stone for a still greater civilization.

BOOK REVIEWS

(BY'MAULVI ABDUR RAHIM DARD, M.A.)

The Religious Foundations of Internationalism.— By Norman Bentwich (Weizmann Professor of the International Law of Peace at the Hebrew University of Jerusalem), published by George Allen and Unwin Limited, price 10s. 6d. net.

Born in 1883, Mr. Norman Bentwich was educated at St. Paul's School and Trinity College, Cambridge, where he won the Members Prize, Whewell Scholarship for International Law, and Yorke Prize. He was called to the Bar in 1908 and in 1912 received an appointment in the Egyptian Ministry of Justice. He was an officer in the E. E. F. during the war, winning the M. C. In 1929 he was a lecturer at the Hague Academy of International Law, and in 1932 at the Geneva University Institute on International Studies. He is well known as a writer and lecturer on Jewish subjects, and much of his life has been spent in Palestine, where he was in turn Senior Judicial Officer of the military administration and Attorney General to the Government He is the author of several books including "The Law of Private Property in War" "Philo-Judaene Hellenism," "Solomon Schecter," "The Mandate System" and "England in Palestine."

The theme of the book is the relation of the different religious systems of the world to the furtherance of world unity and peace, and the development of international law. The author deals in turn with the Pagan worships, Judaism, Christianity in its different phases, Islam, and the Indian and Fa. Eastern Religions: and seeks to show how far their universalism has made for peace or war. He traces also the struggle for religious freedom through the ages, and indicates how the causes of religious war have been eliminated. He examines how far the new international order is affected by religious ideas, and what part religion could and should play in the movement for international peace.

He concludes that there should be a League of Religions parallel to the League of Nations, and that it is a function of religions in the West and in the East to raise nationalism to the

recognition of a single humanity and so to be the spiritual foundation of internationalism.

The Heart of the Bible, in three volumes.—By Jeannie B. Thomson Davies, M. A, published by George Allen and Unwin Limited, price 5s. per volume.

Mrs Davies is the daughter of the late Dr. Andrew Thomson a well-known Scottish educationalist, and the wife of Rev. J. T. Devies, M. A., D. B., of Stockport. Mrs. Davies is an experienced lecturer and trainer of teachers. She took an honours degree at Edinburgh University in Mathematics and Natural Philosophy. She held the post of lecturer in Mathematics and Warden at Bingley Training College, under Dr. Helen Wodehouse, where at Dr. Wodehouse request she inaugurated Bible Study Circles for the students. She has also been Lecturer in Mathematics and Psychology at the Mather Training College, Manchester. She has written several books on traching, and she now holds the post of chief examiner in Mathematics and Statistician for the West Riding County Minor Scholarship Examination.

The aim of this particular venture is to present the writings now collected in the volume called the Bible in the order in which they came into being. It is hoped that a considerable part of both the Old and New Testaments may be read in a fresh setting, so that questions about the inconsistencies in the Bible or about its varying value for religious education can no longer be fired as poisoned darts to attack its life and influence....... This is an attempt to combine reading the Bible with learning to understand it.

Modern Tendencies in World Religions.—By Charles Samuel Braden, published by The Macmillan Company, 60 Fifth Avenue, New York, price \$ 2.50.

Dr. Braden was educated in Baker University, Baldwin, Kansas, Union Theological Seminary, New York, and the University of Chicago, holding the degrees A. B., B. D., and Ph. D., respectively, from these institutions. On completion of his theological work he was appointed a missionary of the Methodist Episcopal Church, and spent ten years in educational and literary work in South America, his major assignments being as editor of El Heraldo Cristiano, publishing agent for the Methodist Church in Chile, and as professor and president

of the Union Theological Seminary in Santiago, Chile. Returning to the United States he was Secretary of the Life Service Commission of the Methodist Church, and assistant secretary of the Board of Foreign Mission, for two years, leaving these posts to complete his work for the doctorate at Chicago. Since, 1926, Dr. Braden has been teaching History of Religion in Northwestern University His publications include one book in Spanish "El Predicador," Santiago, 1922, the translation of another, and in English, "The Religious Aspects of the Conquest of Mexico" (Duke University Press, 1930), besides numerous articles in religious periodicals.

Many volumes have been published on comparative religion but most of these books deal with the older aspects of the different faiths. Dr. Bradan, on the contrary, has written an interesting study on what is going on at the present time in the various religions under the influence of the "acids of modernity"—science, industrialism, and the interpenetration of Asiatic by Western culture. The importance of such a study is evident when one recognizes the enormous changes which have taken place in China and Turkey within the last few years. The author takes up in detail different religions such as Hinduism, Islam, Shintoism, Buddhism. There is also an interesting chapter on Russian Communism and religion.

"Not the least interesting of the trends in the Moslem world is the re-awakening of the missionary spirit of Islam. Of course it has from the first been missionary. No other world religion has surpassed it in this respect. But even missionary religions pass through periods of relative inactivity. It appears that the unprecedented missionary drive of Protestant Christianity of the present century is beginning to slow down. Islam has not been in recent centuries so zealous in her outburst. But the present century has seen the stirrings of a new life, especially in India, and a new type of Moslem missionary effort has developed in recent years.

"It has always been said that every Moslem who goes abroad is a missionary. In a sense that has been true. But awakened Islam is not disposed to rely wholly on such lay missionary effort. It has begun to organize itself for an active propaganda by trained representatives, deliberately chosen and sent even to foreign fields, to spread the gospel of Mohammed. The group most active in this effort is the comparatively recent Ahmadiya Movement, which came into being in the latter half of the nine-

teenth century, founded by the figure now held by his followers as Mahdi of the Messiah who was to come. This movement maintains missions in a number of countries including England and the United States, and is actively propagating Islam as understood and interpreted by their founder. They publish an extensive periodical literature in various languages. The better known magazines are the Islamic Review and the Review of Religions. The American publication issued by the Ahmadiya representative in Chicago is published only occasionally as funds permit. The modern era of depression has temporarily affected their financial resources, as in the case of Christian missions, so that their activity has been necessarily somewhat lessened.

"Islam as represented by these modern missionaries is, as might be expected, an Islam calculated to appeal to the interests and moral feelings of the peoples to whom the missionaries go. The emphasis in their teaching falls upon those things in Islam best calculated to appeal to the moral sensibilities of Western people. A vigorous defence of the character of the Prophet along lines not dissimilar to those suggested in an earlier paragraph, presents an idealized picture of the Prophet which, to the modern Christian, looks very much like a copy of the figure of Jesus. As one Christian missionary writer says,

'It is just taking over the picture of Jesus and applying it to Mohammed. His complete trust in God, his refraining from showing the slightest impatience, his calm and severe manner, his noble and dignified manners, his unshaken activity and zeal in the performance of duties entrusted to him, his perseverance, his fearlessness of his enemies, his forgiveness of injuries, charity, courage.'

"According to the teaching of this group, the essential meaning of Islam is Peace, and Islam offers to a war-torn world the only guarantee of world peace. Islam is a world brotherhood, they say. It binds men and women of all races and all countries into a common unity. All men are brothers, whether rich or poor, whether black, or brown, or white, for Islam raises no colour barriers between men. Islam is the world's greatest enemy of alcohol. Likewise it offers to do more for women than any other faith. The Prophet was a protector of woman. He gave her political rights and economic rights unequalled by any other religion in the world, and the Koran is quoted as holding the essential equality of men and women. "Man and woman have been created out of the same essence." "Women

are the garment of men as men are the garment of women." So far from acknowledging any indebtedness on the part of the Islamic world to Christianity and to western civilization, the apologists of this group, as well as other Moslems, are apt to see in any good that is to be found in European civilization, some element borrowed from Islam. Thus to Islam, they say, is due the abolition of slavery. To Islam the West is indebted for religious toleration and improvement of the status of women. In the political realm democracy as a substitute for autocracy has its source in Islamic teaching; and when "pussy-foot" Johnson, the world temperance organizer, visited Egypt and recounted the progress made in temperance reform in the United States, they said, "Ah, now you are becoming good Moslems." Islam helds the clue to the solution of the vexed problems of the present economic order. A recent article by Sufi M. R. Bengalee in the Moslem Sunrise analyses the evils of capitalism and finds in these Moslem principles the solution of the problem He ends his discussion;

'In short, Islam removes the evils of capitalism, by its laws of inheritance, by the institution of Zakat, and by prohibiting the giving and taking of interest. Islam protects the poor from the clutches of the Shylocks and creates a middle

class which is the backbone of society."

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In the name of Allah, the most Beneficent and the most Perciful. We praise Him and invoke His blessings upon His exalted Prophet.

"A Prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."

THE ISLAMIC MORAL CODE

(By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Head of the Ahmadiyya Community, Qadian)

The function of religion is not merely to point out good and bad moral qualities, but also to provide or devise means by the aid of which man may be able to renounce evil and adopt good morals, for without this all our efforts are vain and our research profitless. It is all quite easy and looks beautiful to exhort people to lead moral lives, but how should they do it, is the real question. A man who is steeped in immorality does not need being told that he should reform himself but how to reform himself. I cannot say what guidance other religions give a person who is stuck fast in the quagmire of sin and depravity but retains the desire to be, told how to come out of this swamp of immorality, but the teachings of Islam on this point are quite clear and definite which I describe below:—

The first means of moral improvement furnished by Islam

is through the manifestation of Divine attributes, without which the attainment of moral perfection is impossible. In everything man stands in need of demonstration, and can easily learn through demonstrations what he cannot acquire through books. In the absence of demonstration all sciences and arts would be lost to the world. Can anyone, for instance, learn chemistry or engineering without the help of experiments and demonstrations?

The same is the case with moral training. Man cannot attain to moral perfection without the help of perfect models and demonstrations. It is necessary, therefore, that perfect models should appear again and again in the world to demonstrate to mankind a life of moral perfection. It is also necessary that these models should themselves be men, for a being that is not human cannot serve the purpose of a model for men. The conduct of such a being cannot encourage mankind to imitation. So we must have a perfect man to imitate and such men must appear frequently to enable other men to mould their conduct in imitation of them. Islam claims that such perfect men appear frequently on earth and they are the Prophets and Messengers of God.

This is the only complete perfect means of attaining moral perfection, and all other means are only subsidiary to it, for, the benefits which we can derive from the former are certain, and those that can be derived from any other means cannot be entirely free from the possibility of doubt and error. But as this means cannot be provided by man at his own will and pleasure, Islam has pointed out other means, by the aid of which a man might discard evil morals and acquire good ones.

The second means provided by Islam for the moral improvement of man, is the method adopted by it in classifying all moral qualities into different grades and stages, with which we have already dealt, and which need not, therefore, be repeated here

The third means provided by Islam for this purpose is that it has explained the reasons why good moral qualities should be adopted and evil ones eschewed, so that men, becoming aware of the real nature of these qualities should of

themselves be prompted to acquire good morals and to eschew evil ones. This has previously been explained in the Review of Religions.

The fourth means provided by Islam for this purpose is to alter the point of view of man concerning some of the evil morals, and to substitute hope for despair in this connection. Many evils are committed by men because they believe that they cannot possibly avoid them. The people who propagate such ideas among their children, lay the foundations of the moral depravity of future generations. A man who does not believe that a certain object is attainable will never strive after it. A nation that believes that its ancestors had exhausted all possible discoveries and inventions is not likely to make a discovery or invention; and a nation that believes that it cannot possibly effect an improvement in its condition is not likely to attempt Similarly, people who believe that evil is inherent in them and that they cannot possibly resist it, and that it is impossible for them to achieve moral perfection, are themselves providing the means of their own destruction. The Holy Prophet (on whom be peace and the blessings of God) has laid great stress on this point and has altogether forbidden 'despair. He says: "When a man says concerning a people that they have been destroyed, he is the person who destroys them." to say, no material calamities and misfortunes can be so fatal to a man as the impression on his mind that the door of improvement and progress has been shut upon him. Despair and disappointment prevent a man from making an effort for success and lead to certain failure and destruction. Islam does not countenance the idea that man can ever be debarred from self-improvment and progress, and it has thus opened the door to moral development.

There can be no doubt that man is born into this world with a pure and sinless nature, and however deep he might plunge into sin, his nature retains some of its original purity, so that if at any time he turns towards virtue, he can discard all his vices, which are all acquired, and can attain to the perfection of virtues, which is inherent in man. Islam has, by putting forward this truth, completely altered man's point of view

towards good and evil, and given him hope and courage. Religions other than Islam are either silent on this point, or represent man as entering this world under such burdens that they are enough to submerge him without the additional weight of his own misdeeds.

The fifth means prescribed by Islam for moral reformation appears at first sight to be inconsistent with the fourth, but in reality it is merely supplementary to it. This is the effort which Islam makes to uproot the evil influences of heredity. No doubt man is born with a pure nature, but he also inherits from his parents or remoter ancestors certain inclinations towards vice. This statement is not inconsistent. Nature and inclination are two different things. Nature or conscience is always pure. Even the child of a robber or murderer is born with a pure nature, but if his parents possessed an evil mind, he will be influenced by it, and will be easily led away by such thoughts if he subsequently encounters them, just as the children of confirmed invalids are prone to fall an easy prey to diseases from which their parents suffered. Such inclinations and tendencies in the mind of a child are the result of the thoughts which fill the mind of the parents at the time of copulation. The effect of these thoughts on the mind of the child is in most cases very slight and may very often be overcome by environments and training, but Islam has prescribed a means of turning even such influences into instruments of good. The husband and wife are taught to offer a prayer when they meet each other in private, which runs: "Secure us, O Lord, and our children against evil promptings and evil companions." Apart from its effect as a prayer, this prayer starts a current of pure thoughts in the minds of the parents, even in cases in which they are not ordinarily given to such thoughts, for not only the mere act of prayer but also the words of this particular prayer as well as the concern which most people feel for the welfare of their issue, and the natural desire of all parents that their children should lead pure lives, produce When, therefore, parents offer prayer for the purity of their children, their own minds are bound to be affected by it and to incline towards purity and virtue, and as the child is likely to inherit the thoughts entertained by his parents at the moment, he will be saved from all evil inclinations which his parents might have entertained prior to this prayer. The Holy Prophet (on whom be peace and the blessings of God) says:—"Children whose parents offer this prayer at the time of their coming together are saved from the touch of Satan," meaning that they are saved from the evil influences which they were liable to inherit from their parents. This would be so whether the prayer is accepted or not. If it is accepted it will also secure the child against other evil influences.

The sixth means prescribed by Islam for the moral improvement of man is that it has opened ways by which such thoughts enter the mind of man as may excite and quicken in him his natural instinct of virtue. Some of these ways, e. g., prayer, worship, fasting, remembrance of God, etc., have often been mentioned, therefore, we need not repeat them here. We will, however, explain here three of those ways that have not yet been described.

- (a) The first of these is mentioned in the following words of the Holy Quran: i.e. "O, Ye Muslims, keep company with the righteous." (IX: 119.) It cannot be denied that man is influenced by his environment, and a man who keeps company with the righteous is bound to experience a rapid and wonderful change in himself which draws him towards virtue and helps him to get rid of vices and evil thoughts. Islam lays so much stress upon the effect of a man's company upon his morals, that the Muslims have ever been fond of resorting to the company of the righteous men. They often undertake long and arduous journeys for this purpose and bear separation from their homes and dear ones, and by the help of the magnetic influence of such men they arrive at their goal within a wonderfully short period of time.
- (b) The second way for moral improvements is contained in the laws relating to lawful and prohibited things. We are constantly surprised to find that the world has not yet realised the wonderful truth that a man's morals are deeply affected by the food that he takes. On the contrary, the laws of Islam regulating food are criticised as entirely purposeless. The fact, however, that the food one takes affects one's morals can hardly be denied. The Holy Quran says: "O Apostles, eat those

things that are pure, and you will be enabled to act righteously."

(c) The third way of moral development devised by Islam is that a child should be subjected to good influences from its infancy. Islam possesses the unique distinction of having appreciated this principle. In other religions it is generally understood that religion ought to regulate the conduct of a child only after it has attained to year of discretion. According to Islam, the injunctions of religion, no doubt, become binding on a child only after it has attained discretion but in matters of habit and routine a child will not be able to conform to the commandments of his faith unless he is trained from his very infancy to act in accordance with them. Accordingly, Islam enjoins upon parents the training of a child from the moment of his birth. As soon as a child is born to a Muslim, the Azan, (ie, the words used for calling the faithful to prayer) which contains an abstract of the essential doctrines of Islam, is recited into his right and his left ear. The recitation of the Azan into the ears of a newly-born child indicates that the discretion of a child grows steadily and gradually from the moment of his birth, and that he does not attain to full discretion at any given moment.

The seventh means devised by Islam for the moral improvement of man is to close the avenues through which sin finds an entrance into the human mind.

Evil, according to Islam, is extraneous to man and enters from outside. The nature of man is pure and loves virtue and abhors vice. Keeping this principle in view Islam has laid down instructions whereby all those avenues by which evil thoughts or vices can enter the human mind have been closed. We are surprised, however, to find, that this psychological truth on which Islam has based these injunctions whereby it has made a material addition to the volume of moral and intellectual debt which the world owes it, has provoked the fiercest opposition to Islam and has failed to receive due appreciation even at the hands of those who value all things by the standard of intellect.

A PEACEFUL MAHDI

Real Meaning of the Ahmadiyya Movement

BY MR. ABDUL MAJID RAU, B. A. (CANTAB.)

That a message, such as that of Hazrat Mirza Ghulam Ahmad, the Messiah and Mahdi, should come from the descendants of Timur the Lame, the terrible Mughal to whom history has given the name of one of the scourges of God, seems strange. Timur had a kinsman, an uncle, the Amir Barlas, who fled from Samarkand, Khorasan, and thence in the days of Babar, the descendants of the Timurid family, following the fortunes of their kinsmen, emigrated to India.

The younger Indian branch of the Timurid family were hardly less great than their ancestor or their cousins who founded the Delhi dynasty. A descendant of Barlas Beg, a Chagat or Mughal called Hadi Beg, followed the fortunes of Babar, the founder of the Indian Timurid dynasty, to this country, and settled down in the area which is now called Qadian-Mughlan. Here, let history speak. In that classic work on "The Punjab Chiefs" by Sir Lepel Griffin and Col. Massey, writing of this illustrious house the authors say, that in 1530, the last year of the Emperor Babar's reign Hadi Beg (a descendant of Barlas) a Mughal of Samarkand, emigrated to the place that is today the headquarters of the important Ahmadiyya Community numbering one million, remarkably well organised and intensely loyal to the Government.

The Great Testing

From the days of Hadi Beg, the Qadian Timurids gave proof of their military and administrative ability, and held high offices under their kinsmen, the Delhi Emperors, and for a brief time when Sikh Rule was established in the Punjab, under the Sikh Darbar, whom Mirza Ghulam Murtaza Beg, the father of the Founder of the Ahmaddiyya Movoment, Hazrat Mirza

Ghulam Ahmad, served as a General During the Mutiny, the family were loyal to the British Raj, to which they did yeoman service. Ghulam Murtaza and his elder son, like Sahib Khan Tiwana (father of Nawab Malik Sir Umar Hayat Khan Tiwana) and other Punjab Chiefs, raised levies and helped General Nicholson in his successful campaign against the Mutineers. Ghulam Qadir was with General Nicholson when that officer defeated and crushed the mutineers of the 46 Native Infantry at Tirmughat, and Nicholson, as well as other British Officers gave these Chiefs certificates, bearing testimony to the loyal and efficient service they had rendered to the British.

This loyalty to the British Raj has been a characteristic of the family, and again the heads of the House as leaders of the Ahmaddiyya Community, and of the Punjab Muslims, have given material proofs of their faithfulness to the Government. This was shown during the Great War, and again during the last Afghan War, when the Head of the Community issued fatwas proclaiming that though the Turks on the one hand and the Afghans on the other were Muslims, the war they were waging was not a Jehad or religious war With the attitude of the Heads of the Community towards pan-Islamism and Jehad, we shall deal in subsequent paragraphs.

The New Movement

The second son of the brave and loyal, Mirza Ghulam Murtaza Beg, himself no less brave and loyal, was to distinguish himself in another and very different department of life; though when it is remembered that among Muslims military and civil leadership have never been divorced from religious leadership, the difference will be seen to be more apparent than real. Of this son, Hazrat Mirza Ghulam Ahmad, the historical work we have referred to makes mention in the following terms:

"Mention must be made of Mirza Ghulam Ahmad, younger son of Ghulam Murtaza and founder of the remarkable religious movement known as the Ahmaddiyya. Born in 1839,

he received an excellent, education, and in 1891, he declared himself to be Promised Mahdi or Messiah of the Muslim Faith. Being a skilled theologian and dialectician, he soon won over a large number of people to his tenets....The Mirza was the author of many works in Arabic, Persian and Urdu, in which he combated the doctrines of Jehad, and these are believed to have had a considerable influence among Muslims."

Peace Not a Sword

Accustomed as Europeans are to hear of Mahdis who are the heads of anti-European and anti-Christian military movements, it must have come as a surprise to find this new Mahdi, sprung of so warlike a stock, preaching doctrines of peace and good will towards men. Not indeed that the Ahmadiyyat or doctrine of Ahmad, the Promised Messiah, teaches pacificism in the objectionable and subversive form with which we were only too familiar in Europe during the Great War. Neither Hazrat Ahmad nor his successors taught anything that derogated from the duty of men to bear arms for King and country in a just cause, and during the Great War, a considerable number of Ahmadis volunteered themselves for active service in one form or another. Indeed Mirza Sharif Ahmad, a son of the Founder and brother of the present Head of the Movement holds a commission in the Reserve, while prominent among the adherents of the Movement are officers of the Indian Army or Reserve or the Indian States Army, like General Ausaf Ali Khan, late Commander-in-Chief of the Nabha forces, Sardar Bahadur Captain Ghulam Mahomed Khan of Dulmial, District Jhelum; Khan Bahadur Lieutenant Mohamed Ayyub Khan, O. B. E., late (Honrary) A. D. C. to His Excellency the Governor of the U. P., Lieutenant Abdal Hamid Khan, Chief of Zaida, Lieutenant Taj Mohamad Khan of Nowshera, Subedar Fatteh Mohamed Khan, and others.

The Ahmadis, however, have a very clear doctrine based on Quranic teaching, in regard to Jehad, which it is held can only be resorted to after the religion and followers of Islam have been persecuted for long, and after every other expedient such as Hijrat or migration, has been resorted to. In regard to what is called pan-Islamism, the Ahmadis believe in cultural or religious pan-Islamism, that is the spread of the religion and

culture of Islam by teaching and preaching; and in this laudable and innocent work, the Ahmadis have been the leaders and poincers. They maintain religious centres in London, at the famous Southfields Mosque, where the learned and cultured Maulvi Abdur Rahim Dard acts as Imam, at Berlin, at various centres in the United States of America, in Australia, in Africa, in fact all over the world, besides steady and systematized evangelical work in India. The religious publications of the Ahmadis in many languages have done much to popularize Islam in the West, and their translation into English of the Holy Quran, of which the first part has been published, and the whole will shortly be available to the public, is about the best and most sympathetic that we have seen.

The Present Leader

All that need be said of the theological doctrines of the Ahmadis, for the purposes of this article, is that Hazrat Mirza Ghulam Ahmad was regarded as the Promised Messiah and Mahdi, and the present Head (his son) as his successor in this

spiritual capacity.

The present leader of the Community, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, is a cultured and able gentleman who has given proofs of his statesmanship by his able work as President of the Kashmir Committee in which capacity, while he admittedly was the saviour of the Kashmir Muslims, he set his face against illegal and unconstitutional methods. Indeed the Mirza Sahib is one of the greatest forces for constitutionalism among the Muslims, his work in this direction being seconded most ably by that of the great secular Ahmaddiyya leader, Chaudri Zafrullah Khan, who thrice represented the Muslims of the Punjab on the Round Table Conference, and in other ways has rendered most admirable service to his Community and to the British Raj.

The Ahmadis of Qadian are a young community, remarkably well-organized and devoted to their Leader. Every one of them is in the earnest; every one is devoted heart and soul to the cause and its Leader; and there can be no doubt that this strong and compact body will exercise a great influence on the political and cultural development of the new self-

governing India.

WHAT ISLAM MEANS-II.

(By Qazi Muhammad Shafiq, M.A., LL.B.)

The Fundamental Principles of Islam

The Holy Quran says in 2:177 "It is not righteousness that you turn your faces towards the East, and the West, but righteousness is this that we should believe in Allah and the Last Day and the angels, and the Book, and the Prophets and give away wealth out of love for Him to the near of kin, and the orphans, and the needy and the wayfarer and the beggars and for the liberation of the prisoners or under those debt and keep up prayer and pay the poor rate, the performers of their promise when they make a promise, and the patient in distress and affliction, and in time of conflict-these are they who are true and these are they who guard against evil." In the matter of faith the Quranic injunction is:-"Say: We believe in Allah and (in) that which has been revealed to us, and (in) that which was revealed to Abraham, and Ishmeal, and Isaac and Jacob, and the tribes, and in that which was given to Moses and Jesus, and (in) that which is given to all the Prophets from their Lord We don't make any distinction between any of them, and to Him do we submit" (2:136). This shows the cosmopolitan nature of a Muslim's faith. The Quran requires its believers to believe in all the Prophets who were sent by God. A Muslim is thus a true believer of all religions which culminated in Islam.

That a Muslim believes in the unity of God, and in His word or revelation is a proof that his God is a living God. This word or revelation might have been revealed to any one among the Muslims or to those who lived before the advent of the Prophet Muhammad, no matter in whatever clime or period the recipient of the 'Word' lived. He may be Abraham of Iraq; Ismael of Arabia; Ishaq and Jacob of Palestime; Joseph and Moses, and Aaron of Egypt; Jesus Christ of the Israelites; or he may

be a Prophet of any era or country of the world. A Muslim believes in these Prophets and their teachings and makes no distinction or discrimination in what is revealed to them. He submits to God. Whenever, and through whomsoever God sends his word, a Muslim must endorse it and submit to it. He can't deny it, nor can he be called a Muslim, if he disbelieves it. "O you who believe! believe in Allah and His Apostle and the Book which He has revealed to His Apostle and the Book which He revealed before; and whoever disbelieves in Allah and His angels and His Apostles and the Last Day, he indeed strays off into a remote error (4: 136).

In the matter of faith, belief in Allah; angels, divine revelation, Apotles, and the Last Day, is essential.

In action and deed, (a) Holy Kalima; (b) Five daily prayers (c) keeping of fast; (d) zakaat, (e) the pilgramage are the sine qua non.

In Islam actions and deeds are the main components of belief: If belief constitutes a tree, good deeds are the fruits thereof. If good deeds are lacking, there can be no proof of Islamic faith. Right belief must be followed by the resultant good deeds; and good deeds without right belief are impossible. The Quran says; "And those who believe and do good deeds." (2:82; 4:122) "And whoever does good deeds, whether male or female, and he (or she) is a believer " (4: 124). In the eye of Islam, a male and female hold the same position. Both are enjoined to do good deeds and believe, and both will reap friuts of their actions. Hence it is wrong that according to Islam women have no souls. Both the sexes are promised paradise in the after life; "whoever does good, whether male or female, and he is a believer, We will most certainly make him live a happy life, and We will most certainly give them their reward for the best of what they did " (16: 97).

Belief in God

The belief in a power higher than man can be traced as

far back as the genesis of mankind, and to the earliest times to which history can take us. Human intelligence, too, requires a belief in a supreme Being as the creator, maker, and sustainer of the universe. Every nation in different climes and ages has had a different conception of the governing Deity. But in Islam the name of the Divine Being Who is the only supreme Being worthy of worship is Allah. He is above all national gods and tribal deities. He is called the God of the worlds That is, whatever is in the universe, whether in the heavens or on earth, whether that which has gone, the present or the future, has been created, brought up, and kept up by Allah. He is Rahman who has manifested His mercy and love by creating the world long before man came into being and without the man having deserved these things, e. g. the earth, and the heavens, the sun, and the moon, and the stars, the air and water, the animate and inanimate objects. Man did not deserve them by his actions and deeds, and they are not the result of human effort and exertion. This attribute of Allah presents a refutation of the theory that everything is the result of our effort and action. Allah has the attribute of being Rahim which is manifested when man has done something deserving. God does not waste away human efforts and energy. Every action becomes friutful and productive of some result. A farmer sowes a seed which Allah germinates into a plant or a tree yielding seeds or fruits manifold, and thus the poor peasant is compensated for his exertion. It is this attribute of God that recompenses a man so many times for his labours and multiplies rewards and gifts to an unlimited extent. This attribute of mercy in Ar-Rahim refutes the Vedic doctrine of the transmigration of souls which is based on the theory that limited action can't result or bring forth unlimited reward and that for his salvation man must pass through different states. Even that salvation which is earned with so much difficulty can't be but short-lived and transitory. The fourth attribute of the Divine Being is that Allah is the Master of the Day of Requital. It is He who requites every human being for his effort and action. None can interfere with His mastery of the human beings. He is free and independent in His actions (The

idea connoted by the word "Malik" is superior to kingship. A king can only decide between two parties, but can't have mastery over his subjects. If Allah forgives His servants, He can't be held guity of injustice or favouritism.) Different actions bear different results and in different periods of times ranging from minutes to centuries; while those actions which we continue performing throughout our lives will be rewarded in the next world. If the result is good it is called Paradise and if the consequence is bad it is Hell. Hence every good deed is a comfort, and every bad action is a detriment and grief: " and no bearer of burden shall bear the burden of another" (6:165) "and man shall nave nothing but what he strives for "(53:39). shows that every one is responsible for his own actions, he can't bear the responsibilities of others; moreover if a person has to carry out his own responsibilities, he can't be free to bear the burdens of other people. In this verse the Christian doctrine of Atonement is rejected. A can't recover from illness, if B takes medicine in his stead.

In Islam Hell is like a hospital or a state which will ultimately lead to the purification of man In 57: 15 the Hell is called a friend or guardian of the unbelievers showing that it is for their good that they will have to undergo the sufferings of fire. In verse 101:9-11 "his mother shall be the abyss which is a burning fire." Hell is called a mother to indicate that a man's connection with Hell is similar to that of a baby with its mother, viz. as the mother nurtures the babe so shall the Hell bring up and purifies its inmates whose stay in it will be transitory and short-lived. This teaching is peculiar to Islam only, in no other religion such teaching exists. In all other religions of the world the punishment of Hell is considered permanent and endless, and in Hinduism the theory of transmigration of soul makes the punisment eternal as the soul to purge itself will have to undergo different shapes in consequence of its deeds. course will go on for ever. But in Islam Allah's favours are allcomprehensive and limitless: the idea of Paradise carries the same meaning that it is not a place for enjoyment, but is an abode for an unceasing progress. "They shall have high places, above them higher places built for them" (39:20). In

another verse the Quran says "that you shall most certainly enter one state after another" (84:19). "And make perfect for us our light", (66:8) shows that Paradise is not a place where a Muslim will revel in luxuries but it is the starting point of a never-ceasing spiritual advancement. The goal of man in Paradise will be the attainment of spiritual perfection. Unlike Hell, Paradaise is the abode from where the inmates will not be expelled. The Hell will exist as long as man is not cleared from dross and impurities, while in Paradise there will be a field for limitless progress.

Belief in Divine Revelation.

To connect man with God Divine revelation is the medium. Revelation is the word of God. Every Muslim believes that the proof of the existence of God is His word which He reveales to the pure of heart. Allah is pure and He holds communion with a man who purges himse'f from all impurities and dross. why that God accosts the Prophet Muhammad by saying "the Gabriel has revealed my word to you." Hence a pure heart is the recepient of Divine Revelation. Revelation in the Quran has been used in two different senses. The philosophers, inventors, and scientists may be inspired into their researches and have their problems solved. This kind of revelation may properly be called "intuition". This has nothing to do with spirituality. The purity of heart and godliness are not the essentials for its receipt. Human intellect and reason are the requirements for But Islam is concerned with that inspiration under which the Holy Quran is written or any other Holy Book is revealed. This Divine revelation has been received in all ages and in all countries by holy men. It is not the exclusive property of one nation, of one country, or of one age. Allah is the God of all the worlds, no racial distinction and territorial boundaries are recognized by Divine revelation. The Hindus confine Divine revelation to India only and believe in the non-existence of any other revealed books except the Vedas, or of any other Prophet except their own Rishies. The Jews believe that God spoke only to the Hebrews, and that Divine revelation was confined to Abraham and his off-spring only,

The Christians and the Parsees, recognise the same limitations, and don't believe in the Prophets of other religions. But it is only Islam which preaches that Allah Who is the Lord of the Worlds, has not limited his spiritual blessings to a particular country, or age or a particular nation. His spiritual gifts like his natural bounties are universal Thus Islam so enlarges the brotherhood of man as humanity itself. It is a cosmopolitan religion. The Quran says "and there is not a people but a a warner has gone among them" (35: 24). This broad doctrine alone could form the basis of a Divine message meant for the whole of mankind. In 13:7 it is laid down "there is a guide for every nation," and elsewhere "there is a warner for every tribe" (10: 47). The same subject has been treated in 5:48 where the Quran says: "for every one of you did We appoint a law and a way". That is, different laws were given to different nations at different times according to their requirements and needs. Hence the Holy Quran does not confine apostleship to those Prophets only who are mentioned in it, but certifies the prophethood of many other divine messengers who came in different countries in different ages. "And We sent apostles We have mentioned to you before and apostles We have not mentioned to you" (4: 164). The broad cosmopolitan nature of a Muslim belief is laid down in the verse 2:136: "We believe and in that which was given to the Prophets from their Lord; we don't make any distinction between any of them." Thus a Muslim is required to believe in all the Prophets of the world and this covenant is taken from every Muslim. No other religion can present such a broad basis of general belief. A Muslim thus does not believe in the Prophets of a particulars tribe or country. He has to believe in the messages of all Prophets.

As to the continuity of revelation the Quran nowhere holds that God spoke only to the Rishis of the Vedas; or that He sent no Prophets after Joseph; or stopped His messages after Moses, and Jesus Christ; or that He confined His revelation to Zoroaster and Buddha The Quran says that a Muslim is he who "believes in that which has been revealed to you and that which was revealed

before you and believes in the later revelation" (2:4). Thus no attribute of God can cease to work. His communion with his people will ever remain permanent. As the Quran says, "As for those who say, Our Lord is Allah, then continue in the right way, the angels descend upon them Sayingwe are your guardians in this life and in the hereafter, and you shall have therein what your souls desire and you shall have therein what you ask for" (41:30-31). If one is not protected by angels in this life, it is a poor assurance that the faithful will find such protection in the future life, nor is there any reason to believe it.

It is Islam alone that preaches that in this very life divine blessings can descend on the faithful through angels. No other religion can promise such divine communications to its followers in the present life. As there have been Prophets and Apostles who received revelations in the past, so even now the righteous receive and will receive revelation. The Prophet of the present day is Hazrat Ahmad of Qadian who is the Promised Mesiah and the recepient of Divine revelation. This is the proof of Islam being a living religion. No other religion says or can prove that according to its doctrines God even now holds communion with its followers.

The Muslims believe that Prophets who went before Muhammad were sent for a particular tribe or a particular country. Their messages were not universal. Neither they nor their followers have ever believed in the universality of their messages. Jesus Christ was the follower and a Khalifa of Moses. His message was only for the Israelites, as he says that he came to collect the lost sheep of the Israelites. He refused to preach to the non-Israelites, and clearly said "I can't throw the bread of the children before dogs". It was Paul who devised that Christianity should be universalized, but Peter was sternly against such innovation.

IS BIBLE A REVEALED BOOK?

(By Mr. ABDUR RAHMAN CHAUDHRY, B. A.)

The Christian Missionaries accept and declare Bible to be the revealed word of God. This assertion lacks truth and substance because one fails to find in the Bible much that would lead him to think of its authenticity. The idea here is to show that the internal evidence of the Old and New Testaments and also their style and composition prove them to have been the productions of ignorant persons who possessed queer notions of morality, instead of having emanated from an all-wise and perfect Being. I will not tax my readers by giving a detailed account of the errors, inconsistencies, contradictions and many improbable, incredible and useless stories which are inserted in these books which are claimed to have been written through Divine inspiration but will content myself by giving them the following critical review about the genealogy table of Jesus Christ in the Gospel attributed to Matthew and which will reveal to them the amount of the help the Holy Ghost has rendered to the author.

Verse 1. "The book of the generation of Jesus Christ, the son of David, the son of Ibraham." Now mark the absurdity displayed by the writer in this verse. What would one say about an historian, who, while writing the genealogy of King George should say "George, the son of Charles I, the son of Edward III." It is only a hop here and then a jump to the top!

The next verse introduces us to Judas and his brethern who were begotten by Jocob. We are at a loss to understand why the brethern of Judas have been introduced here. Did it really do an honour to Jesus to show that the brethren of Judas were among his forefathers. Certainly not, for the Bible shows them to be a gang of murderers. In Gen. XXXVII 5, we find that they hated their brother, Joseph, whom they even attempted to destroy. And John says, "he that hateth his brother is a murderer." (I John III, 15.)

Verse 3. "And Judas begat Pharas and Zara of Thamar."

This Thamar was the daughter-in-law of Judas According to the Bible she had inveigled her father-in-law into an adulterous connection. It does not evidently redound to the honour of the Son of God that people of such bad repute should be among his ancestors.

Again with regard to the names in this verse we find in Gen. XXXVIII, 29, 30, written thus: Pharez, Zarah and Tamar, while Esrom and Aram in the same verse are inserted in Ruth IV, 19, as Hezron and Ram and again Naasson and Selmon in the 5th verse seem to be the distortion of the words Nahshon (Ruth. IV, 20) and Salma (1 Chron. II, 11), though we find in Rev. XXII 18, 19, that a severe punishment is announced against any man who will attempt to add to or take away any thing from that which is in this book.

The omission of one letter is not a sufficient guarantee to condemn a certain book but when we find the omission, insertion and transposition of three or four and some times of more letters, we cannot place any confidence in any name, place or other important words contained in that book and its authors call for severe castigation for their negligence or boldness. These mistakes and errors may be regarded as negligible, trifling and very common in the writings of uninspired men but not in the writings of men who claim to be inspired.

Verse 5. "And Solomon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jasse."

The Christian acknowledge this Rachab to be the same woman who is called Rachab the harlot; who entertained two of God's chosen people at a brothel in Jaricho. But the Christians of to-day insist on maintaining that she was not an harlot, but only an inn-keeper who honestly got her bread by keeping an house of entertainment for strangers. But this contention immediately falls to the ground when the testimony of Paul and James is examined. They candidly admit that she was an harlot. (Hebrews XI, 31 James, II, 25.)

As regards Ruth we find in Ruth I, 1-4, that she was a Mobitee ie., one of the descendants of Lot's eldest daughter, when she became pregnant with a child from her own father (Genesis. XIX 36-37). This Ruth who sprang according to the Bible from an incestuous intercourse of Lot with his daughter coveted the embraces of a near kinsman in imitation of her ancestor. (Ruth. III, 12-14). Is it for abtions like these that she as well as Rachab the harlot, were deemed worthy of being the fore-mother of God's only begotten Son.

In verse 6 we are made familiar with David the king who begat Solomon. The former we are told was a man of God after his own heart, that is, he was full of mercy and goodness. But where was his mercy when he caused those people, whose souls were in the hands of the Lord, to pass through brick-kilns, and put them under harrows of iron, under saws and axes of iron; (2 Samuel xii, 31,) and where did he cast his goodness when he stood boldly before a priest of God and told him a brazen lie before his face. (1 Samuel xxi, 2).

As to Solomon we are told that he had 700 wives and 300 whores (1 Kings xi, 3). This statement of the Bible at once leads us to believe in the wisdom of Solomon who we are told could easily manage one thousand women while in the present time one can scarcely control one wife. Again one other thing that strikes us is that the forefathers of Jesus enjoyed the company of whores just in the same way as low class people of to-day do.

Joram, we are told in the 8th verse had married the daughter of Ahab, whose house was an object of disgust to the Lord and who slew all his own brethren; (2 Chronicles xxxiv, 19). and in this way, perhaps, made himself worthy of being counted among Jesus' ancestors. The next verse describes Achaz to be the man for whom a razor was hired by the Lord to shave his enemies, (Isaiah vii, 200) because he had sacrificed to other gods and had destroyed the house of the Lord (2 Chron. xxviii, 23, 25). Another who deserved to be canonized!

Now such is the moral character of some of those persons who adorn the list of the genealogy of Jesus whom the Christians call the Son of God, and I think any reasonable person would

rather die than to be the descendant of such "distinguished" and "honourable" ancestors. I have taken special care not to include in this brief description of the family tree of Jesus any thing that is not stated in the Bible, though my own opinion is that Jesus was not descended from whores and harlots as the Bible depicts him to be but that he was a righteous servant of God descended from His righteous and chosen people.

In verse 17 Matthew says that there are three-fourteen generations from Abraham to Christ, which means 42 generations but on counting them they come to be less than forty. On the other hand Luke gives us fifty-five generations from Jesus to Abraham. Again another inconsistency is that all the names recorded in Matthew and Luke in the genealogy from David to Joseph, the foster-father of Jesus with the exception of only two, are totally different from one another.

From the 16th verse of the genealogy given by Matthew we come to know that Joseph was the father of Jesus, but when we come to the birth of Jesus we are told that he was the child of the Holy-Ghost (Matthew i, 18). What was, then, the use of giving us the genealogy of Joseph, if Joseph was not his father. Instead we should have been given the pedigree of the Holy-Ghost if Matthew really considered him as Jesus' father. I do not quite understand what purpose the authors of the Gospels intended to serve by giving us such manifestly inconsistent statements.

The inevitable inference is that either these are simply the fabrications manufactured by the Holy Ghost who inspired the authors to write down such fables and contradictory statements in the Divine Book or else the work of persons of very poor intellect and a poorer morality. In view of these inconsistencies could the Bible be regarded as a Revealed Book? It certainly forfiets its right to be given a place in the world's useful literature.

Its votaries seem to have realized the supreme fact that either the text of the Bible must be radically altered or Christianity is doomed. This is why extensive alterations are made in it every now and then and we have 'revised' editions and old editions.

THE EXPANSION OF ISLAM

The following, according to a famous English writer, are some of the causes that have led to the wonderfully rapid spread of Islam in the past fourteen centuries.

Foremost among these, he says, is the simplicity of the Muslim creed. There is no god but God: Muhammad is the Apostle Assent to these two simple doctrines is all that is demanded of the convert, and the whole history of Muslim dogmatics fails to present any attempt on the part of ecclesiastical assemblies to force on the mass of believers any symbol couched in more elaborate and complex terms. This simple creed demands no great trial of faith, arouses as a rule no particular intellectual difficulties and is within the compass of the meanest intelligence. Unencumbered with theological subtleties, it may be expounded by any, even the most unversed in theological expression. The first half of it enunciates a doctrine that is almost universally accepted by men as a necessary postulate, while the second half is based on a theory of man's relationship to God that is almost equally wide-spread, viz., that at intervals in the world's history God grants some revelation of Himself to men through the mouthpiece of an inspired Prophet. This, the rationalistic character of the Muslim creed and the advantage it reaps therefrom in its missionary efforts have nowhere been more admirably brought out than in the following sentences of Professor Montet:-

"Islam is a religion that is essentially rationalistic in the widest sense of this term considered etymologically and historically. The definition of rationalism as a system that bases religious beliefs on principles furnished by the reason, applies to it exactly It is true that Muhammad, who was an enthusiast and possessed, too, the ardour of faith and the fire of conviction, that precious quality he transmitted to so many of his disciples,—brought forward his reform as a revelation; but this

kind of revelation is only one form of exposition and his religion has all the marks of a collection of doctrines founded on the data of reason. To believers, the Muhammadan creed is summed up in belief in the unity of God and in the mission of His Prophet, and to ourselves who coldly analyse his doctrines. the belief in God and a future life; these two dogmas, the minimum of religious belief, that to the religious man rest on the firm basis of reason, sum up the whole doctrinal teaching of the Quran: The simplicity and the clearness of this teaching are certainly among the most obvious forces at work in the religion and the missionary activity of Islam. It cannot be denied that many doctrines and systems of theology and also many superstitions, from the worship of saints to the use of rosaries and amulets, have become grafted on the main trunk of the Muslim creed. But in spite of the rich development in every sense of the term, of the teachings of the Prophet, the Quran has invariably kept its place as the fundamental starting point, and the dogma of the unity of God has always been proclaimed therein with a grandeur, a majesty, an invariable purity and with a note of sure conviction, which it is hard to find surpassed outside the pale of Islam. This fidelity to the fundamental dogma of the religion, the elemental simplicity of the formula in which it is enunciated, the proof that it gains from the fervid conviction of the missionaries who propagate it, are so many causes to explain the success of Muhammadan missionary efforts A creed so precise, so stripped of all theological complexities and consequently so accessible to the ordinary understanding, might be expected to possess and does indeed possess a marvellous power of winning its way into the consciences of men."

Bishop Lefroy considers that the "secret of the extraordinary power for conquest and advance which Islam has in its past ages evinced is to be found in its recognition of the Existence of God rather than the Unity of God. Not so much that God is one as that God is—that His existence is the ultimate reality of the universe—that His will- is supreme—His sovereignty absolute—His power limitless.....the conviction that, amidst all the chaos and confusion and disorders of the world which so fearfully obscure it, there is nevertheless, an ultimate Will, resistless, supreme, and that man is called, to be a minister of that Will, to promulgate it, to compel—if necessary by very simple and elementary means indeed—obedience to that Will—this is what welded the Mohammedan hosts into so invicible an engine of conquest, which inspired them with a spirit of military subordination and discipline, as well as with a contempt of death, such as has probably never been surpassed in any system—this it is which, so far as it is still in any true sense operative amongst Mohammadans, gives at once that backbone of character, that firmness of determination and strength of will, and also that uncomplaining patience and submission in the presence of the bitterest misfortune, which characterise and adorn the best adherents of the creed."

When the convert has accetped and learned this simple creed, he has then to be instructed in the five practical duties of his religion: (1) recital of the creed, (2) observance of the five appointed times of prayer, (3) payment of the legal alms, (4) fasting during the month of Ramadan and (5) the pilgrimage to Mecca.

The observance of this last duty has often been objected to as a strange survival of idolatry in the midst of the monotheism of the Prophet's teaching, but it must be borne in mind that to him it connected itself with Abraham, whose religion it was his mission to restore. But above all-and herein is its supreme importance in the missionary history of Islam-it ordains a yearly gathering of believers, of all nations and languages, brought together from all parts of the world, to pray in that sacred place towards which their faces are set in every hour of private worship in their distant homes. No stretch of religious imagination could have conceived a better expedient for impressing on the minds of the faithful a sense of their common life and of their Here, in a supreme act of brotherhood in the bond of faith common worship, the Negro of the west coast of Africa meets the Chinaman from the distant east; the courtly and polished Ottoman recognises his brother Muslim in the wild islander from the farthest end of the Malayan Sea. At the same time throughout the whole Muhammadan world the hearts of believers are lifted up in sympathy with their more fortunate bretheren gathered together in the sacred city, as in their own homes they celebrate the festival of Id al-Adha or (as it is called in Turkey and Egypt) the feast of Bayram. Their visit to the secred city has been to many Muslims the experience that has stirred them up to "strive in the path of God."

THE HOLY PROPHET AND CHRISTIANITY

By Sufi Muhammad Ibrahim, B. Sc., B.T.

Of all Reformers, Divine Teachers, God's Messengers and His Prophets none has been so much misunderstood and misrepresented as that greatest benefactor of humanity, the Prophet of Arabia (peace and the blessings of God be upon him). He has been misrepresented and misquoted and the facts of his life have been distorted and tampered with by the followers of almost all religions but it is the Christians who have donounced and vilified him most and the wonder is that they were the first to come in contact with him, to taste of his hospitality and to experience the benignity, generosity and magnanimity of his nature.

It was a Christian deputation from Najran consisting of about sixty men whom the Holy Prophet lodged in his mosque at Medina and whose comfort he looked after with scrupulous care. He had a discussion with them on the real status and position of Jesus Christ and when that discussion came to nothing he gave them a pledge which granted to them the free and unrestricted practice of their religion: "their authority and rights shall not be interfered with, nor anything that is customary amongst them, so long as they conducted themselves peaceably and uprightly." This was not the only dealing of the Prophet (peace be upon him) with those whose descendants have for centuries carried on a campaign of misrepresentation and vilification against him. In the last years of his life, when the word of the Prophet was law in Arabia, when he could, if he would, stamp out all religions in the country under his jurisdiction, he granted to the monks of the monastery of St. Catherine, Mount Sinai, and to all his Christian subjects, a Charter which has justly been designated as one of the noblest monuments of enlightened tolerance that the history of the world can produce. By this remarkable document, says the late Syed Amir Ali, the Prophet secured to the Christians privileges

which they did not possess even under the sovereigns of their own creed. The document declared that any Muslim violating and abusing what was therein ordered should be regarded as a violator of God's testament. The Prophet undertook himself and enjoined upon his followers "to protect the Christians, to defend their churches, the residences of their priests, and to guard them from all injuries. They were not to be unfairly taxed; no bishop was to be driven out of his bishopric: no Christian was to be forced to reject his religion; no monk was to be expelled from his monastery, no pilgrim was to be detained from his pilgrimage, nor were the Christian churches to be pulled down for the sake of building mosques or houses for the Muslims. Christian women married to Muslims were to enjoy their own religion and not to be subjected to compulsion or annoyance of any kind on that account. If Christians should stand in need of assistance for the repairs of their churches or monasteries, the Muslims were to assist them; should the Muslims be engaged in hostilities with outside Christians no Christian resident among the Muslims should be treated with contempt on account of his creed. Any Muslim so treating a Christian should be accounted recalcitrant to the Prophet" Such was the noble person to whom no villainy which man is capable of committing has not been imputed by the descendants of the same Christians. Could ingratitude and thanklessness go further?

THE FINALITY OF JESUS CHRIST

(By Maulvi Muhammad Din, BA., Late Muslim Missionary in U. S. America)

In the April issue of the Moslem World Dr. Zwemer calls upon every sincere Moslem to study the Gospel story. He says that it behoves a Moslem to do so, since the Holy Quran as well as the holy Founder of Islam both speak of Jesus in the highest terms. He wants us Moslems to study Jesus in the light of the New Testament, particularly the 1st four Gospels, and the Pauline Epistles. He would have us critically examine the historical foundations of the Christian faith and to see for ourselves what Iesus himself claimed to be and how his claims were understood by his disciples. Again in our study of the Gospels he exhorts us to have only one object in view, namely the face to face view of Jesus - not only what others thought of him but of what he thought of himself and the peculiar and extraordinary claim he set up for himself. We are to bear in mind "how he claimed to hold a supreme position in the matter of the attitude of all men towards God, a position which none other has ever claimed."

We should suppose that the reverend gentleman is inspired by the deepest motives of faith when he sends out the call in a friendly manner. There is nothing of the carping, cavilling, or decrying attitude which formerly characterised his writings against Islam. We welcome this change of heart which augurs well for the future relations between the votaries of Islam and Christianity. It behaves us therefore to take up his call, not in the way as though the gauntlet were thrown down to us, but for a friendly stock-taking of each other's position to see if we can meet somewhere. Happily for us all Islam itself has laid the foundation of that mutual understanding. Respect and honour for the founders of all religions and reverence for the deepest convictions of all men have ever been the distinctive

features of Islam. It has never allowed its followers to use opprobrious terms like "thieves and robbers" which Christian writers and propagandists have but too frequently used against the Holy Founder of Islam and which has too often axacerbated the feelings between the two communities. That the Christians have ever been the offenders in this respect Dr. Zwemer will not deny, and that the Muslims have ever respected the memories of Jesus, his mother, his disciples, and the early fathers of the Christian Church -- they are articles of faith with the Muslims- is admitted by him in the very article we are going to examine. Hence when he calls upon us to go ifito the historic foundations of Christianity with a view to arriving at a correct judgment of Jesus' position in the world of faith, we cannot but approach the subject in all humility since it touches our salvation no less than his. It is one of the glories of Islam to pick up or acknowledge truth wherever it may be found and to make it its own. Nay we are to go after truth even if in so doing we have to travel to the uttermost confines of the earth. Jesus is as much our own as anybody else's Accepting him in all his glory we would be doing only what Islam expects of every Muslim. It is a fundamental article of our faith. Let there be no misunderstanding on that score.

But the difficulty arises when a Muslim is asked to pronounce judgment on the material a Christian puts before him concerning the position of Jesus in and according to history. He is indeed in a predicament. He believes in the truth of the mission of Jesus because the Holy Quran tells him to do so. And the Holy Quran describes Jesus as one of the greatest Prophets of God, neither more nor less. But our Christian friend expects of us to go much further, and for this purpose he tells us to examine the material as presented by the Christian scriptures. Now what is our position vis-a-vis the synoptics, the Apostles' Episties, and the other writings included in the general term, New Testament? As Muslims, our position is clear and unequivocal. We base our faith on divine revelation, and what can be as clear, authentic, and true as the

divine word? But we are asked to examine records which are not even history in the accepted sense of the word. No Christian believes them to be the divine word, as it goes. As a matter of fact that position has long been discarded by the orthodox even. Secondly, these records were not written or given by Jesus himself. He did not write them at all. Thirdly, they are not contemporary history, approved or unapproved or written under the suggestion or direction of the founder. Fourthly, it cannot be definitely asserted that they were written by those in the second or third generation after him. Fifthly, nobody can say for certain who the actual writers were and what motives inspired them to compile these accounts. Sixthly, we do not possess the life accounts of these writers to judge for ourselves how far their accounts are to be relied upon. Seventhly, these writers, barring one, do not state the sources of their informations, and the one that does is so vague that nothing can be made out of his statement. Eighthly, none of these writers claims divine inspiration or revelation as his guide. Ninthly, most of these writings are second or third century records, some may even be relegated to much later dates. Tenthly, the Gospeis are not independent records; almost all are based upon one. Probably the Gospel according to Mark is the attempt in this direction; all others being later compilations based upon it.

It is on the strength of such documents that we are asked to judge a man's claims, none of which can be substantiated or directly traced down to him. It is difficult to affirm whether there ever lived a person of the name of Jesus. No contemporary record mentions him. At best his is a fanciful figure who only lives in the folk-lore of the Christians. Dr. Zwemer does well to put Ibni Hisham side by side with the portraiture of Jesus by Luke or Paul. He scrupulously avoids mentioning the Holy Quran or the Sunnat for he knows that in the whole range of sacred writings there is none that can stand comparison with the Quran so far as authenticity, originality, and primacy are concerned. Moreover he knows that the early Muslims associated the Holy Prophet with the Holy Quran. He was the living embodiment and example of the teachings of the

Holy Ouran. His words and deeds were the living expositions of the divine word. Our learned doctor cannot stand that light and hence he has discreetly chosen a book that contains some unauthorised or fabricated accounts emanating mostly from hostile Christian sources. But in spite of all that I would welcome a comparison. Ibni Hisham though not very careful or scrupulous in the selection of his materials occupies a higher position than the synoptists. He is an historical personage. His is an historical writing. His materials can be sifted and scanned with reference to the original sources. But how are we to judge of the Gospel accounts? What are their sources? Who were the original narrators? What kind of people were they? Were they scrupulous or unscrupulous? Did they imitate Paul in the matter of compromising truth? Were they intelligent folk? Could they be relied upon in the matter of their narratives? Did they promote one view to the exclusion of all others? Did they gloss over or omit matters not in agreemeent with their school of thought? There are hundred and one questions that may arise in this connection but the Christian literature is silent on them all. As against this Ibni Hisham despite its glaring defects is an historical Now to pit Ibni Hisham against Gospel or Epistle accounts is a great disservice to truth. The one is an historical account of a man of history while the other is a fanciful account of an imaginary figure taken bodily from pre-Christian pagan sun-myths and given a tangible shape and form. Again Ibni Hisham covers a period of well over sixty years, describing the minutest details of the life of the Holy Prophet while the Gospels only deal with a few incidents in the all but brief ministry of three years where the life of the hero is conspicuous by its absence. There is absolutely nothing about domestic or social life; only a supposed recapitulation of some public utterances stringed together. How are we to put this almost blank page side by side with a closely written volume? The former depicts a picture devoid of all life. Are we to place this dark mummy by the side of a perfect, living, radiant being in whose case there is the full light of day on all that light can ever reach at all?

Yet how do the Gospels speak of Jesus? A man without any antecedents suddenly takes the stage in the remote valley of Judea. Unsocial, rather anti-social, he never moves or mixes in Society. He shuns his own kith and kin, including his mother whom he treats in the most unfilial manner. His own brothers he quite disowns. Like a gypsy or a nomad he and a few of his hangers-on live upon the country, and like a stalwart mendicant monk he openly and publicly reviles those who refuse his daily requisitions. On occasions he mouths some hermit-like formulas which the Christian world has learned to honour more in the breach than in the observance owing to the impractical nature of these dictums which are suited more for the convents and hermitages than the active, busy social life of the nations. He never married, nay he discouraged marriage, and so he cut asunder the one bond that connects man with man. He would fly into rage and revile a person if the latter wanted to pursue a question home and the vilest abuse, invective, and vituperation was the one answer he had for those who wanted a demonstration of his divine powers. Impatience is the key-note of his life; if he connot find food or lodgings he begins to grumble very badly. Birds have nests and the foxes have dens, but he has no place where to lay his head on, is the burden of his plaint. Little does he know that the foxes and birds have worked for their places of rest and both go out early to earn their food, but he blames the Creator than his own inactivity in not having the desired things of life. Doles do follow unemployment, but no social canon would admit of sturdy mendicancy. Yet he insisted upon it, and if he or his entourage would not get it by a brave show, his companions would recoup themselves at the expense of the poor farmer and for justification would cite the case of David who ate of the charity cake. Where is the logic between this open pillage of the country-side and the subsistence on charity-offering, passes our comprehension? A clever thaumaturgist he played upon the superstitious ignorance of the country mobs and by the clever manipulation of auto-suggestion and mineral water of the pond at Bethsaida he made a brave show of his miracles to pose as a great Prophet in the eyes of the

ignorant country folk. An unpractical idealist who would teach the non-amassing of wealth in private coffers, he did not scruple to use the private fortunes of disreputable folk to augment his party's purse. "Sell all thou hast and follow me" is constantly on his lips, qualified of course by the dictum that one is not to put his treasures in earth where there is danger of thieves and robbers. That, in brief, is the life of man who is said to have gone about doing good and when the time came to give up his ghost which by the way he had openly declared to be the aim and goal of his life, he gave way to the same impatience which finds vent in open despair, "My God, My God, Why hast thou forsaken me."

I have puposely refrained from alluding to certain other features of his life which show him in a very bad light, and as my idea is not to criticise but merely to compare I think it derogatory to public decency to mention them here. Again whatever the difference in names the words Iesus and Isa have come to be associated with one personage, therefore in view of the fact that Isa we hold in high estimation we can not for the faith of Islam say anything against that amiable personality who in his own day was the centre of divine refulgence and whom we consider to be one of the greatest benefactors of humanity. Yet as each person is to be judged according to his own personal merits, we cannot shut our eyes to the greatness of Muhammad (peace and the blessings of Allah be with him): who towers head and shoulders above Jesus. The one is a perfect specimen of humanity, while the other though lovable in many respects falls far short of him Muhammad combines in him the highest excellence of all the Prophets, hence it is but natural that his should be the last say, the final pronouncement, the Universal Law.

AHMADIYYA MOVEMENT IN FOREIGN LANDS

London

Maulvi Abdur Rahim Dard, M.A., Imam of the London Mosque and Head of the Ahmadiyya Mission in England in his latest letter describes as follows the activities of the London Mission:—

"In May I was invited to tea in the House of Commons by Sir R. Craddock, G C.I.E., K.C.S I., a former Governor of Burma who is at present a member of the Joint Select Committee. Our talk which lasted for more than an hour and a half traversed a vast variety of subjects. He was particularly interested to know the distinctive features of the Ahmadiyya Community and the differences between an Ahmadi and a non-Ahmadi. In June I had tea with Sir Henry Craik, the present Home Member of the Indian Government who was on leave. I had invited him to dine with us at the Mosque and though he had a keen desire to see the Mosque, but being hard up for time he could not fulfil it and the party that I had proposed to give in his honour in the Mosque had to be given in the Dorchester Hotel in which such distinguished personages as the Assistant Secretary of State for India, Sir Edward Maclagan, late Governor of the Punjab and the Maharaja of Burdwan participated.

"On 18th June I went to Croydon to welcome Chaudhri Zafrullah Knan where I met Sir Samuel Hoare and several other prominent people.

"The London Mosque is situated at a somewhat inconvenient distance from the District Railway Station, though the Railway line actually passes very near our premises and at times the noise produced by the frequent service of the District Railway trains interferes with our work. We had approached the concerned authorities and in this undertaking we were fully

supported by our neighbours that in view of the increase in population of the District a station should be constructed near the Mosque. That the Mosque is a place of international importance was thoroughly brought home to the authorities by the heaps of resolutions they received from across the seas urging upon them to accede to our request. Though an official came to see and talk matters over with me, yet for the present our efforts are not likely to produce any tangible results.

"His Highness the Nawab of Rampur was garlanded by me on the day he reached London. He gave a tea party in honour of His Excellency the Viceroy. I was also invited along with Chaudri Zafrullah Khan who later on introduced me to His Excellency. I had an occasion to have a brief talk with His Highness the Maharaja of Kapurthala who remembered my participation in the celebration of the opening ceremony of the Mosque at Kapurthala erected by the Government of His Highness some years back.

"I went to receive Sir Sikandar Hayat Khan with Chaudhri Zafrullah on the day he arrived in London at the Victoria Station. On the following Sunday he paid a visit to our Mosque and said his Asar (late afternoon) prayer with us. After the prayer a meeting was arranged in the Lecture Room which was opened by recitations from the Quran by Messrs. Nasir Biley, Omar Bush, Mrs. Fatima Rahim, Sam and Patsy. Mrs. Cowen as usual read a passage from the Teachings of Islam. Then Chandri Zafrullah Khan welcomed the honoured guest in a befitting speech in which he shed some light on the family history of Sir Sikandar Hayat, the distinguished services rendered by him during his tenure of office as the Revenue Member of the Punjab Government and then as the Head of the Province for two short terms. The Chaudhri Sahib did not fail to put in a brief reference to the relations of Sir Sikandar Hayat's father with the Promised Messiah and drew his pointed attention to the fact that those relations would continue to come into more prominence as the Ahmadiyya Community progressed and grew. Then Chaudhri Zafrullah

Khan said a few words about the activities of the London Mission. Sir Sikandar Hayat thanked me, Chaudri Zafrullah Khan and the London Ahmadiyya Community for the cordial welcome accorded to him and highly praised Hazrat Khalifatul-Masih for the great services he is rendering to the cause of Islam and the Indian Muslims. He was very glad, he said, to see Islam making such progress in England and to see English people reading the Quran in Arabic. He particularly thanked Mrs Hamilton who had brought a cake specially prepared for Sir Sikandar Hayat from Portmouth on which his name was engraved. This pleasant meeting ended with a short speech by me."

United States of America

"A melodious chant sounded toward the east one evening this week at 342 Fifth Avenue SW, Cedar Rapids, the home of Sam Allick, Syrian grocer. Plaintive, insistent, compelling, stirring—the "muezzin" calling to prayer in Arabic with the sacred formula which interpreted is:

"God is great,—There is but one God,—Mohammed is the Prophet of God,—Prayer is better than sleep,—Come to prayer!" The "muezzin," a "priest" of Allah, an Indian with bright colored turban from the Punjab, a missionary in behalf of Islam in the United States. His name is Sufi Mutiur Rahman Bengalee and his headquarters are in Chicago.

"An interesting and cultured chap, this Sufi Bengalee; about 34 years, of coal black countenance, a shade darker than swarthy, but lit by eyes aflame with zeal for Islam and the Prophet Mohammed.

"This missionary for Islam was sent to the United States five and a half years ago by the Ahmadiyya Movement at Qadian, Punjab, India. The 'movement' was founded by Hazrat Mirza Ghulam Ahmad, 'the promised Messiah and Madhi and the expected Messenger of all nations.' Ahmad was to Mohammed as Jesus was to Moses, according to Sufi. He went to the Moslem heaven in 1908 and the present Head of the Movement

is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad. This man has established missions in many parts of the world.

"Sufi Bengalee seeks converts, he says, and also he desires to clear up 'some of the misunderstandings' about the faith of Islam. He talks English fluently and clearly and his choice of words reveals the scholar. He was graduated from the University of Calcutta and received his master's degree from the University of the Punjab at Lahore. He can quote the Quran (Koran) at length and he is familiar with the Christian Bible. Gelibacy is not a virtue in Islam but Sufi is celibate by fate, he is a widower.

"The Bible of Christianity and Judaism is but a human document to this native of India whereas the Qaran is the exact and literal word of God as revealed to Mohammed in Arabia 1,352 years ago. Not a dot has been changed throughout the centuries, according to him.

"The Islamic faith includes belief in "all of the prophets of God," not excluding those of other religions such as Jesus, Confucius, Buddha, Krishna, Abraham and Moses. Asked if it included the Mormon prophets, Sufi Bengalee hesitated momentarily and then repeated that Islam accepts all of the Prophets of God.

"And that suggested a question about polygamy and harems. Plural wives are permitted in Islam, Mr. Bengalee said, with restrictions and under certain conditions for the good of society and humanity but the practice is not general. And a harem, it seems in the proper sense of the words, is an apartment exclusive to women of the home as differentiated from a similar exclusive apartment for the men. Not necessarily does a harem mean an apartment for more than one wife.

"Sufi Bengalee discoursed at length regarding the status of women in Islam. They are equal with men, he said in economic life as well as socially. For example, a daughter at a parent's death shares equally with a son in the estate and a Muslim wife holds absolute title to all property that was hers before marriage and all that subsequently comes to her. Furthermore when a Moslem takes a wife he (not her father) must give her a mehr (dowry) which remains her individual property even though he divorces her. Divorce is easy, however, just as easy as the giving of the dowry. It can be accomplished without attorneys simply by the uttering of a formula.

- "Thus Islam protects women by assuring them economic independence. And all economical ills such as those besetting the world today would be impossible if Islam were a universal faith, according to the Missionary from India. He described how the Quran forbids usury and lending of money for interest except as approved under certain conditions. He told of "Zakat" a system of poor tax amounting to two and a half per cent. expected from each Moslem owning more than he needs for his personal maintenance.
- "Many things are interesting about this man and his faith. One may not believe as he does and one may not accept all that he declaims as the "gospel truth" yet one cannot help but be certain that he is in earnest. One story he tells undoubtedly would bring a protest, even wrath, of a devout Christian. It is to the effect that Jesus did not die on the Cross but was taken down while unconscious and hidden by his friends in a tomb where they restored him to health with lotions and medicines
- "Then, according to Sufi Bengalee's belief, Jesus escaped hostile Judea in disguise and went into India were he died at the ripe old age of 120 years. Mr. Bengalee shows a picture purporting to be the tomb of Jesus at Khan Yar Street, Srinagar, Cashmere, India.
- "Universal peace is an objective of Islam, according to the Indian Missionary, and perhaps that is one reason why the Prince of Peace has come in Islam.
 - "As a person listens to the Moslem philosophy with its

economic and social ramifications and its all embracing scope, including a temporary hell, one cannot escape the conclusion that it truly is a shrewd religion.

"Thus was this writer impressed by Sufi Mutiur Rahman Bengalee, the only missionary of Islam in America."

Cedar Rapids Gazette, 25th March 1934.

Sumatra

Maulvi Muhammad Sadiq, our Missionary in Sumatra in his latest letter writes:—

" I have arrived in Maidan, the principal town of Sumatra. I have already seen Government officials and paid visits to the Ulema and have conveyed the Message of Ahmad to them. It is simply due to God's special grace that the Maulvis of this town have not said a word against me. I went to see a Roman Catholic priest who on learning my name absolutely refused to talk to me. Similarly a Protestant priest on being told that I was an Ahmadi Missionary expressed his inability to converse with me on any religious topic. Let those who hesitate to admit the truth of our claim that the Promised Messiah has broken the Cross seriously reflect over the open admission of the inability of the Christian priests to hold their own in even a friendly talk on a religious topic with the humblest of the Promised Messiah's followers. If it is not the breaking of the Cross what else is. On the request of a Christian preacher I sent him some books to read. He promised to come to see me in our Dar-ul-Tabligh but he did not come and instead got a letter published in a paper which only afforded me a God-given opportunity to deal with the subject referred to in his letter at full length.

"Some persons who call themselves seekers after truth have established an Anjuman here... They challenged me to a discussion. I accepted it even on their own absurd conditions. Some of our brethren from Padong reached here in company with Maulvi Abu Bakr. Against us assembled the pick of the

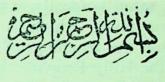
Ulema of East Sumatra. The discussion lasted for two days. The orthodox Maulvis were completely routed and discomfited and what impression did the controversy create on the minds of the public was quite evident from the reports that appeared in the local press regarding the controversy. Almost all the papers openly admitted that the objections raised by the non-Ahmadi Maulvis though quite foolish and absurd were fully and completely answered by us The papers while deploring and deprecating the absurdity and the manifest untenability of the position of their Ulema paid a glowing tribute to the depth and vastness of the learning of Maulvi Abu Bakr and to his great deductive capacity. The papers containing the proceedings of the discussion were bought in large numbers and read with avidity. About 80 persons came to see me after the controversy.

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In the name of Allah, the most Beneficent and the most Merciful. We praise Him and invoke His blessings upon His exalted Prophet.

"A Frefrei came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."

ANSWERS TO SOME IMPORTANT QUESTIONS

(Translation of an Urdu letter dictated by Hazrat Khalifatul-Masih II).

By M. H. TAJ.

1

Belief in the Promised Messiah and Medhi necessary to being a true Muslim—Jesus born without a father—Ahmadis not allowed to say their prayers behind a non-Ahmadi Imam—Need of reciting Arabic texts in Prayer—An Ahmadi can join a non-Ahmadi Mussalman in lifting up hands in ordinary prayer—Why a Muslim ought to wear a beard—The use of rosary among Muslims an exotic practice—Sense in which the term "Holiness" is used among Muslims.

I gather from your letter that either the men belonging to the two schools of thought whom you have chanced to meet, that is, those who hold that a non-Ahmadi Mussalman who disbelieves in the Promised Messiah is a "Kafir" and those who maintain that he is not, have failed in making their respective viewpoints clear to you, or you have not yourself been able to represent the same correctly in your letter to me. Our belief on this point, which is based on supported alike by the teachings of the Holy Ouran. the Traditions of the Holy Prophet, and the writings of the Promised Messiah, is very clear and very simple. To put it briefly, it is this: The term "Kufr" as used in the Islamic terminology has a reference not to the personality of a Prophet or heavenly messenger, but to the divine Word of which he is the bearer; in other words, a man is adjudged a "Kafir" not because he rejects a heavenly messenger in his personal capacity, but because he belies and rejects the Word of the Most High sent down to the world through that messenger.

Hence if any one talks to you on this point, the one question that you should ask him is whether he believes the Revelation received by the Promised Messiah to be the Word of God, or regards it merely as being an inspiration either from Satan or from his own subjective mind. If he takes the latter to be the case, then you will see for yourself that such a person has clearly got no connection whatever with the Promised Messiah. Can we possibly accept a man as a divine teacher and messenger and make him form an integral part of our faith who, instead of being the recipient of divine revolation, is subject to inspiration emanating from sources other than divine? But if, on the other hand, he believes it to be the revealed Word of God, then clearly it is not a question of the rejection of the personality of the Promised Messiah but of the Word of God of which

he is the recipient and bearer. To my mind, the whole matter resolves itself into this question: Can a person, notwithstanding his having rejected a divine Word continue to be a good believer? An emphatic negative is the only answer that can be returned to this question.

It is clear from all this that when we assert that a man who rejects the Promised Messiah rejects the whole of Islam, we do not mean thereby the rejection of a mere Punjabi gentleman, or of a Muslim holy man, or of a scholar deeply versed in the Islamic theology; what we mean is the renunciation of the divine Word as revealed through him. No reasonable man can for a moment regard him as being obedient to God who will accept God's Word when revealed through one man, but incontinently rejects it when revealed through another. It is perfectly legitimate to ask whether the Revelation received by Hazrat Mirza Sahib really represents the divine Word, but it is not right to ask whether, despite its being the Word, of God, it is necessary to believe in and accept it. If it is the revealed Word of God, it is beyond doubt one's bounden duty to implicitly accept it, or else one is not a believer.

Let me, however, explain it here that our definition of the term "Kufr" (disbelief) is not quite the same as that of the Common Mussalmans of the present day. They define a "Kafir" as being one who is eternally doomed to remain in Hell. We reject this idea of an everlasting punishment as utterly opposed to common sense. According to us, and our belief is supported by the Holy Quran as well as the Traditions of the Holy Prophet, no person, however wicked, degenerate and sinful, and whatever his religion,

will be made to suffer the torments of Hell for ever. Nor will all unbelievers or "Kafirs" necessarily go to Hell; only such will be cast into it who knew and realized the Truth and yet deliberately rejected it. Even in the case of these we cannot say with absolute cretainty that they will inevitably go to Hell. They may or may not. God is All-Merciful and can surely forgive even such persons as these if he so chooses to do. We do not hold a dispensation over Paradise or Hell, and it does not belong to us to decide as to who shall go to Hell and who shall not. The idea of unending infernal chastisements is completely opposed to the teachings of the Holy Quran. The Holy Quran, on the contrary, leads us to believe that Gods's mercy will eventually extend itself even to a stark atheist; otherwise God's declaration in the Holy Quran "my mercy encompasses everything" becomes meaningless. Indeed, on the authority of this self-same verse, Mohiy-ud-Din Ibn Arabi, an eminent Muslim saint, held the belief that a day will come when even the Prince of Evil will be allowed to leave Hell and enter Paradise. Now how very strange and in what utter contrast to the above saint's view is the uncharitable belief of the present-day Muslims who deny salvation even to such of their own fellow-beings as, like the Jews and the Christians, happen to hold a different religion from their own!

Thus there is a fundamental difference between our belief regarding "Kufr" and the belief of the common Mussalmans of our own day, which must always be borne in mind while studying this question. From the point of view of the non-Ahmadi Mussalmans' definition of "Kufr," we do not regard any one to be a "Kafir" at all, whatever his religion,

much less a man who at least theoratically professes to recite the Kalima, the basic Formula of Muslim Faith.

2

It is given in the Holy Quran, though only impliedly and not stated in so many words, that Jesus was born without a father. The Promised Messiah held the same view, as he states in his book the Mawahiburrehman, on page 70: "I believe that Jesus, the son of Mary, and Prophet Yahya, may blessings of Allah be upon them! were both born preternaturally without a father."

3

Ahmadis are not prohibited to say their prayers in congregation with non-Ahmadi Mussalmans; I myself have done so many times. When, during my pilgrimage, I was at Mecca, I often went to say my prayers in the Kaaba, and scores of non-Ahmadis used to say their prayers behind me. In the same way here at Qadian, during our Annual Meeting, hundreds of non-Ahmadis do the same. What is forbidden an Ahmadi to do is to offer his prayers in the leadership of a non-Ahmadi Imam. And this prohibition has been made in accordance with the injunction of the Holy Prophet himself, for he said that when the Promised Messiah had come, those who believed in him must not say their prayers except behind Imams from among themselves. This means that it is not permissible for Ahmadis to say their prayers behind a non-Ahmadi Imam. No reasonable objection can be taken to this. On the contrary, every one who really loves the Holy Prophet ought to appreciate the act of the Ahmadis in this matter, and rather than feel displeased with them for doing so, he should look with disfavour upon such Ahmadis as might be found to be lax in obeying the above command of the Holy Prophet. Surely you would never like that merely for the sake of pleasing you we should act contrary to the Holy Prophet's injunctions.

Likewise, I do not think it to be true that God hears the prayers of every one of us. How can God answer the prayers of those who act disobediently to Him and oppose those whom He sends down for the regeneration of mankind? Did not the Meccans, who opposed the Holy Prophet, for example, daily offer prayers for success against him? Do you think God granted their prayers?

In the course of your prayers you can always make a request to God about anything you like in your own words; but where the Arabic texts are required to be recited, it is not permissible to substitute them by their translation in your own vernacular. Why it is not allowed to do so is a lengthy question involving philosophical discussion. Without going much into all these lengthy details, it will suffice for the present purpose to give the following two or three points:

(a) The Holy Quran is the most comprehensive of books and most pregnant with meaning, so that it is absclutely impossible to express the full sense of any of its verses in any other language. As a practical proof of this fact, let any one who likes, come forward and try to translate one single verse, which I will set him out of the Holy Quran. It is with a view to providing us with an apportunity, for our moral and spiritual improvement, to ponder, these verses and understand their hidden shades of meanings that we are required to recite them in Arabic in our prescribed prayers. If

their translations had been allowed to be used, we could have only one meaning of the verses before us, and consequently no contemplation would have been possible.

(b) God wishes to unite the entire human family into one common brotherhood, and this can be effected only through the ties of a common language. Arabic, by reason of the fact that it is the religious language of the Muslims scattered throughout the world, possesses a great unifying influence and serves that purpose well.

5

As regards an Ahmadi's lifting up his hands in prayer with a non-Ahmadi Mussalman, there is, I think, no harm in doing so. During my short stay in England, on several occasions, I offered up such prayers in common with the Englishmen there. There is, however, one form of prayer, called the Fatiah prayer, which non-Ahmadi Mussalmans generally offer, for their dead, in which we do not like to join with them, as, finding no sanction for it in the practice of the Holy Prophet, we look upon it as an entirely unwarranted innovation and avoid it. In all matters we consider it most essential to conform to the practice of the Holy Prophet.

6

The beard, though in itself only a few hairs growing on the face, involves a vital principle, the principle of obedience to the commandments of the Holy Prophet of Islam. What you have said of the beard may equally well be extended to many other things. For instance why do we always face to the Kaaba at our prayers? What would be the harm if we some-

times faced to the east, or to the north, or to the south? The offering of prayers five-times-a-day being the underlying idea, the question of direction is an immaterial point and should have been dispensed with. Then again, instead of offering two obligatory rakats at the morning prayer and four rakats at the Zuhar prayer, why may we not do the other way round, making four rakats at the morning prayer and two at the Zuhar prayer? The total number of the rakats in either case would rémain the same, that is six, and to outward seeming that is after all the thing that matters. Again, regarding fasts, what whould be the harm if, instead of taking our meals before dawn and terminating our fast at sunset, we began our fast at 8 or 9 in the morning and brought it to a close at nine or ten at night? After all it is apparently the duration of the fast that ought to matter. Such instances can be multiplied ad infinitum. The same reply that you return in all these cases must also hold good in regard to the beard.

The underlying principle that we follow in all matters is to obey the commandments of the Holy Prophet and do what he enjoins us to do. We know by sound reasons and arguments that he was sent by God, and so, whether we understand the reason of any given order or not, it is our duty implicitly to carry out that order. It is neither a wise nor safe rule of conduct to refuse to do all that you do not understand. Even in your every-day life, if you write out your money-order on an ordinary blank piece of paper instead of on the form prescribed by the postal department for that purpose, do you think they will accept it at the post office? The ordinary British soldier does not want to know why he is required to make his

military salute by carrying his hand to one side of his forehead in a particular manner instead of letting him do it by extending his hand outwards. Yet both these forms of salute in themselves are as meaningless as the wearing of a beard is. But while the British soldier implicitly obeys his orders the soldier of the Prophet of God grumbles at the orders given to him by his spiritual general, and wants to know the why and wherefore of everything he is told to do!

The beard may have no connection with our spirituality but with obedience to the commandments of the Holy Prophet it certainly has.

7

The use of the rosary is an exotic practice, which the later generations of Muslims have borrowed from the Jews and imported into their religion, and as such it may well be avoided.

As regards the kissing of hands it is good or bad according to the motives with which you do so. To kiss the hands of a holy man as a mark of love and esteem is a good thing, the companions of the Holy Prophet used to kiss his hands; but to kiss hands in the belief that the act will purify you and absolve your sins is a rank heresy and is to be strongly depricated.

8

The word "Holiness" as used for holy or pious men in Islam is no doubt done in imitation of its use among the Christians. But there is a difference in sense. The Christians use it for the Pope in the sense of his being Infallible, which use is unlawful in Islam. But among the Muslims it is used in its literal sense,

for a prophet to mark his supreme Innocence, and for a Caliph to mark his minor Innocence, that is, his being under the protection of God, who watches over him and guides him in all matters, so that in their cumulative effect all his actions conduce to the preservation and advancement of Islam; and who keeps him from committing such blunders in the discharge of his duties as a Caliph as may be likely to prove disastrous to the general welfare of the Muslim community and of Islam. In this sense it is perfectly allowable to use this word.

This subject has been treated in the Surah Noor, in the Holy Quran.

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"THE CLAIMS OF ISLAM"

(By A. R. Dard)

Abraham is a Prophet who forms a link of affection between Judaism, Christianity and Islam and his name can therefore be made a means of bridging the gulf of misunderstanding and illwill which at present separates these great world religions from each other. He is the one prophet whom all these three religions "look upon as sacred and holy, but it is a pity the spirit of Christian aggression has not so far allowed this common bond to develop. Jesus Christ, who was born without a father, is said to be descended from Isaac, the son of Abraham; therefore, according to devout Christians, all glory and grandeur must go to Isaac and Sarah his mother. So far no one can have a grievance against Christians. They can look upon Christ as God and attribute greatness to Sarah and Isaac as much as they like, but this should not give them a right to speak slightingly of other religions. Muslims look upon Mohammad, Peace and the blessings of God be upon him! as the chosen one of God and he is descended from Ismael, son of Abraham and Hajira (the other wife of Abraham). But there is a tendency amongst Christians to treat Hajira with contempt. They emphasize the point that she was a bondwoman and, therefore, her status as the wife of Abraham was far inferior to that of Sarah. . They see her with their" earthly eyes and cannot go beyond their materialistic outlook. Then they allege that Ismael, the son of Hajira, did not share the blessings promised to Abraham. Not satisfied with this, they assert further that Mohammad was not even a descendant of Ismael who, they allege, never came to Arabia.

According to Islam, the righteous men of God, wherever they might appear in the whole world, belong to the entire human race and are not the monopoly of any particular country or nation; therefore, we Muslims look upon the founders of all the great religions of the world as holy men; Moses, Jesus Christ, Isaac were all prophets of God and we must respect and revere them as we do the other prophets. It is impossible for a Muslim, therefore, to speak disparagingly of Jesus Christ or Moses or Abraham and his wife Sarah in any way. Besides, the defects of one are not a proof of the excellence of another. Each prophet has his own merit and status. religion of Peace; as a matter of fact it means, literally, Peace. Hence a Muslim always seeks and emphasizes good points. He cannot be spiteful because Islam inculcates a true spirit of appreciation and it is only by emphasizing the good points of one another that peace and goodwill can be established in the world.

But it is a matter of great regret that Christian Missionaries, in spite of their apparent gentleness of spirit, are never slow in seizing or even creating an opportunity for causing bad blood. Muslims from all parts of the world flock every year to Mecca and pay homage to Abraham, Ismael and Hajira. They still experience the pain that Ismael and Hajira felt thousands of years ago. They have done so for centuries but our Christian Missionaries tell us it is all mere pretence, with no reality in it. No wonder there have arisen people amongst the Christians themselves who look upon Jesus Christ also as a myth,

I shall, however, show that Ismael is equally, if not more, blessed than Isaac, even according to the Bible. As he was the son of Abraham, he shares all the promises of blessings given to Abraham. (Genesis ch. 12, v. 7) God promised the land of Canaan to Abraham's children "Unto thy seed will I give this land". Again in (Genesis ch. 15, v. 5) God promised Abraham that He would multiply his children exceedingly. " Look now toward Heaven, and tell the stars, if thou be able to number them; and he said unto them. So shall thy seed be". Again in (Genesis ch. 17, v. 6-8) God promised that He would make great nations of his progeny and that there would be Kings amongst them. Again, "And I will make thee exceedingly fruitful, and I will make nations of thee and Kings shall come out of thee". Facts of history amply show that the land of Canaan was given not only to the sons of Isaac but also to the sons of Ismael. Both became the progenitors of great nations and Kings. Hence in the light of the actual fulfilment of the Divine Promises it would be absolutely wrong to suppose that only one of the sons of Abraham was the child of promise.

Now I will show from the Bible that Hajira and Sarah, Ismael and Isaac are all equally blessed according to the Bible. In (Genesis ch. 16, v. 10,) God says to Hajira "I will multiply thy seed exceedingly that it shall not be numbered of the multitude". Again in (ch. 17, v. 16) God says with respect to Sarah "She shall be a mother of nations". In (Genesis ch. 17, v. 20) God says "And as for Ismael, I have heard thee, behold I have blessed him". In (Genesis ch. 25, v. 11) we read "God blessed his son Isaac". Again Ismael and Isaac are equally the seed of

Abraham. In (Genesis ch. 21, v. 12) we read, "In Isaac shall thy seed be called" and in the next verse referring to Ismael God says that He will make of him "a nation because he is thy seed". In (Genesis ch. 26, v. 24) God says to Isaac, "I am with thee" and in (Genesis ch. 21, v. 20) God says referring to Ismael "And God was with the lad". The names of Ismael and Isaac were given to them by God Himself. In (Genesis ch. 16, v. 11) God says: "And shalt call his name Ismael "and in (ch. 17, v. 19) God says "And thou shalt call his name Isaac". In (Genesis ch. 17, v. 16) God says, referring to the mother of Isaac "Kings of people shall be of her". Then in verse 20 of the same chapter referring to Ismael God says: "Twelve princes shall he beget". In the presence of these clear words of the Bible it is nothing less than a travesty of facts to say that Isaac or Sarah was in any way more blessed than Ismael or Hajira.

I may remark here in passing that in (Genesis ch. 16, v. 12) Ismael is called "A wild man" which is exactly the translation of the word "Arab". It was really a sign of the fact that he and his descendants would settle in Arabia. But it is a pity the ignorance and fanaticism of Christian Missionaries does not allow them to see facts as they are. They take pleasure in calling Ismael a wild ass.

J. D. Bate, a Baptist Missionary, in his book "The claims of Ishmael", published in 1884, has the amazing hardihood to assert that there is no trace of evidence in the Quran in support of the fact that Mohammad was of the descents of Ishmael. It appears that this worthy Missionary must have proceeded to make this statement without as much as reading The Holy Quran even once, for in chapter

Haj v. 9 of the Holy Quran we read, "the religion of your father, Abraham, who gave you the name of Muslims before this". Abraham is clearly called the father of Mohammad and the Arabs. Forster in his book, "Historical Geography of Arabia" 1, page 248, says "Mahomet, in the Quran, upheld his claims to the princely and priestly honours of his race on this very ground as an Ishmaelite of the stock of Kedar.

Christian Missionaries always try to show that Ishmael and Hajira never came to Arabia. I will show that it is against the Bible itself. In Isaiah ch. 21, the children of Kedar, the son of Ishmael, are shown in Arabia. Then we read in the Bible (Genesis ch. 21, v. 21) that Ishmael dwelt in the wilderness of Paran: Christians say that this Paran is situated to the South of Palestine but the Arab Geographers are unanimous that it is the name of a hill in Hedjaz. If you ask the flower sellers of Mecca as to wherefrom they bring the flowers, even the children in the streets will tell you "from the wilderness of Faran". The very meaning of the word Paran is "a wilderness, a barren tract of land" and this is exactly the description of Mecca which has been given in the Holy Quran and which is also true to facts. With regard to the residence of the sons of Ishmael the Bible says: (Genesis ch. 25 v. 18). . "And they dwelt from Havilah unto Shur ". John Eadie, D.D., LL. D. explaining this phrase "from Havilah unto Shur" writes in the Biblical Cyclopaedia published in London 1862, that it designates "the opposite extremes of Arabia". It may be mentioned, here that there are in the world three Parans, one in Hedjaz, one near Sinai, and a third in Samarkand but, as shewn above the Paran where Ishmael lived in no other than that of Arabia. There exist no traditions, oral or written,

in the history of any other country which can possibly connect the life of Ishmael with any other Paran. St. Paul also seems to support the Muslim view. He says in Galatians (ch. 4, v. 24-25): "For these are the two covenants, the one from the mount Sinai which gendereth to bondage, which is Agar." "For this Agar is Mount Sinai in Arabia". If Hajira had no connection with Arabia, there was no reason at all why St. Paul should have mentioned Arabia in relation to Hajira.

Kedar is described in the above Cyclopaedia as: "A son of Ishmael whose descendants settled in the Southern part of Arabia. Probably Kedar's posterity were the most numerous and powerful of the family of Ishmael, whence the whole of that country is sometimes called Kedar".

In short, it is proved beyond all reasonable doubt that the Ishmaelites lived in Arabia. Inscriptions have been found which prove that Kedar is a synonym of Arabia. Pliny and Forster are convinced of the same.

Apart from all historical and Geographical considerations a Christian cannot escape from this conclusion. If the Bible is an inspired book its prophecies cannot go wrong. It clearly says that Ishmael was going to be a great nation. God says, regarding Ishmael, "I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation". Now the question is, if Ishmael was not in Arabia where is the great nation that was made of him according to this prophecy? Which is the great nation that recognizes Ishmael as their progenitor? Either the prophecy is wrong or it must be admitted

that Ishmael settled in Arabia which is really the fact.

Abraham had two wives, Sarah and Hajira. Hajira gave birth to Ishmael and Sarah to Isaac. Ishmael was still a child when his step-mother, Sarah, having been upset over something, asked Abraham to turn out Hajira and her son Ishmael. Abraham was very much grieved at this " and the thing was very grievious in Abraham's sight". And God said unto Abraham "Let it not be grievous in thy sight, in all that Sarah has said unto thee, hearken unto her voice". God said that He wanted to make a nation of Ishmael. In accordance with the Divine Command, therefore Abraham undertook the arduous journey and brought Hajira and Ishmael unto the valley of Bakka in Hedjaz, where Mecca is now situated. This place Bakka is mentioned in the Bible. Psalms 84 v. 6 "WHO passing through the valley of Bacca make it a well; the rain also filleth the pools ".

This place was a barren tract of land. Abraham left them both in this valley near the Hills of Safa and Marva with a little provision. Hajira followed him a little distance and asked him as to why he was leaving them there alone in this manner. Abraham replied "It is in obedience to the Command of God" at which Hajira said, "If it is the Will of God, I bow to it. You may go, God will not let us perish".

The Holy Quran refers to this fact in the words "O Lord, io, I have settled some of my posterity in an uncultivable valley near unto Thy Holy House, O Lord, that they may establish proper worship; so incline hearts of men that they may yearn towards them and provide Thou them with fruits in order that they may be thankful," (Abraham, v. 37).

It is said that Hajira was very much worried for her son when there was nothing left for them to eat or drink. She ran to and fro in that wilderness in search of water but could not find it. The child was extremely thirsty and his mother could no longer bear the sight of his suffering. She rose up and turned her eyes towards heaven. She cried and wept and ran up to the hill of Safa to look for water. Then she ran down and went up the other hill of Marva and she kept running to and fro from one hill to the other, seven times. She could neither find any trace of water, nor of anything human. When her prayers to God in her extreme distress and affliction reached the limit, she heard the voice of an angel, saying "O, Hajira, God has heard thy voice and the cry of the lad. Arise and see the lad". There she saw by him a well of water and gave the lad drink. All Muslim Pilgrims run from Safa to Marva and back seven times in commemmoration of Hajira. This well is known as Zam Zam.

It is said that Abraham visited this place a second time. Ishmael had grown up by that time. Both of them built a House of God. It may have been an old place of worship which Abraham re-built. Ishmael helped his father in the construction of this House of God. Abraham placed a black stone in one of the corners from where the circuit of the pilgrimage should begin. It was an uncovered enclosure and is now known as the "Kaaba" or the "Holy of Holies".

The Holy Quran refers to the building of the Kaaba in the words:—" Verily, the first House which was built for the people is the same which is at Bakka". And when Abraham and Ishmael were raising the foundations of the House Abraham prayed, "O Lord, accept from us; Lord, Thou

and only Thou art the Hearer and Knower. O Lord and make us submissive and show us our ways of worship and relent towards us; Lord, Thou and only Thou art the relenting and merciful. O Lord and raise up in our midst a messenger from among them who shall recite Thy revelations and, shall instruct them in the Scripture and in wisdom and shall make them grow. Thou, only Thou art the mighty and wise ".

After the House was completed, Abraham was ordered by God, as follows:

"Purify my House for those who go around and those who meditate therein and those who bow down and prostrate themselves and proclaim unto mankind the pilgrimage. They will come unto thee on foot on every lean camel. They will come from every deep ravine". (Haj. v. 26, 27). Since then Mecca has been the cynosure of all Muslims.

Thousands of people flock to Mecca from all parts of the world and they have done so for centuries every year. The old and the aged undertake the pious journey from distant lands simply to die in Mecca or on the way to Mecca, and those who are unable to go there feel a strong yearning for it and envy the pilgrims. There is no material attraction in Mecca, there are no comforts and there is not much to gain by way of any business. The climate is often most uncomfortable, but there is a ceaseless flow of humanity in this direction every year. Why is all this? There is no force or compulsion, people go their of their own accord. It is the fulfilment of a prayer, the prayer of Abraham. "My Lord, make this land safe, and preserve me and my sons from serving idols."

Our Lord, Verily, I have made some of my seed dwell in an uncultivable valley by Thy Sacred House, Our Lord, that they may establish proper prayer; and make the hearts of men yearn towards them and provide them with fruits that they may be thankful" (Abraham). It is this prayer which draws men to Mecca. What a wonderful fulfilment of a mighty prophecy.

Islam is a universal religion. To make its appeal as wide as possible it has chosen Abraham, the great patriarch of the world, to be the meeting point of the world. Islam has devised a means for uniting mankind and appeals every year to all the great religions of the world in the name of Abraham who is equally respected by Judaism, Christianity and Islam. The followers of these three ruling religions make about half of the population of the world and taking into consideration the fact that the Mongolian race has also had its origin in Central Asia, Abraham really becomes the common point of contact between a major portion of humanity.

ISLAM'S MAGNETISM

(By Abdulla R. Scott)

There is some miraculous power connected with the Islamic religion, which so attracts those who embrace it in all sincerity, that they are ready to sacrifice all those near and dear to them and even life itself for the sake of their beloved Faith.

What is the cause of this most powerful attraction, which drew into its folds the heathen hords of Arabia, who, at one time, neither feared nor respected God or Man, were raised from the lowest depths of ignorance and degradation to the highest pinnacles of civilisation and morality?

What power was it that kept the early Muslims from relinquishing their newly-found Faith in spite of being dragged naked through burning sands? In fact, every imaginable torture was brought into force and every means was exerted to try and make them revert to their former beliefs, but in each case the punishment was borne with a stout heart and the victim would die cheerfully with the words, "Wahid, Wahid," i.e., One, One, meaning One God.

Now from the beginning of time, the oneness of the Almighty has been taught by all the great Founders of the different religions now existing, but no other religion has shown so great a power of attraction as that of Islam. Again I ask, what is the reason of this great attachment of the Muslims to their Faith?

The only answer to these questions is the beauty,

simplicity and naturalness of the tenets of Islam which are applicable to all classes of people in any age.

Islam is the only religion which stands unchallenged for its tolerance and broadmindedness. It teaches its followers to respect and believe in the Divine Prophets of all other Faiths. Regarding this, the Holy Quran says, "And among every people have We raised a Messenger" XVI: 37. "There is no nation but there has passed amongst them a Warner." XXXV: 22.

Islam even goes further than this by admonishing its followers not to speak with disrespect about the gods or idols of other creeds. This is most natural, because by abusing or speaking disrespectfully of the object of worship of others, one becomes instrumental in drawing abuse from the mouths of these worshippers upon the sacred name of Almighty God. This warning is found in Ch. VI: 108 of the Holy Quran in which it is stated "Revile not those who they call on beside Allah; lest they in their ignorance, despitefully revile Him." This strikes at the root of all religious friction.

Another very strong attraction is, that Islam observes no colour or caste bar. All men are equal, no matter wether he be a Negro from the heart of Africa or the whitest man from Europe. In any Muslim country, you will find the lowest peasant standing shoulder to shoulder with his monarch in their common worship of the Almighty Creator, or you may find him dining off the same table as a noble man and in some cases you may even find the noble man waiting upon him.

During the time of the early Muslims, noble men

have been known to serve under brother Muslims who had been slaves prior to the advent of Islam.

It is well known to those who have read Indian history, that the slave Balban rose from the menial position of water-carrier to eminence, married a Princess of Royal blood and eventually succeeded to the throne. What a vast difference to the treatment meted out to the untouchables of the Hindu religion by their so-called brethren.

Again Islam has laid down the basis of a Universal brotherhood in the following words of the Holy Quran: "O Ye Men, Verily we created you of a male and a female and made you tribes and families that you may know each other. Verily the most honourable of you with Allah is he who is most pious." XLIX: 13. How beautiful, simple and full of meaning these few words are! According to this all mankind are members of one and the same family and as such should treat each person as a brother or sister and to each should be given equality of rights. Only he or she who is most pious will be considered to be on a higher status in the sight of Almighty God.

The next thing in Islam which appeals to one is its simple formula of the Kalima, "La ilaha il-Allaho Muhammad Abdohoo wa Rasooloh" i.e., "There is no God but Allah, and Muhammad is His Servant and Messenger". In these few simple words we are told that there is none worshipable but God. We are not asked to divide our devotion amongst separate deities or to believe in a plurality of gods, but simply to submit all our faculties to the Supreme Being, the Source of all purity. Then we are told that Muhammad (Peace and Blessings of God be on him!) is the Messenger of

this Perfect Being, and as such, is a pure and perfect Model for humanity. In every mode of life, as a shepherd, king, fugitive, conqueror, statesman, general, bachelor and in wedlock, he thoroughly proved himself to be such a model, and verified his title of Master Prophet. Therefore by taking him as an example we will be enabled to attain to a state of purity which will finally bring us face to face with our beloved Creator.

The word Islam means complete submission to the will of God, or to make Peace. The follower of Islam is known as a Muslim, i.e., one who has submitted himself to God's will, or who has made peace with God and man. One Muslim greets another with the words "Peace be on you," which is replied to with the words "on you be peace and the mercy of God".

The Holy Quran says, "Peace shall also be the salutation of those in Paradise" (10:10). "They shall hear therein no vain words nor sinful discourse, but they shall hear only the words Peace, Peace," (56:56).

Again the Holy Quran describes the final goal of Islam in the following words "and Allah invites to the abode of Peace" (10:25). From this, one can easily understand that the quintessence of Islam consists of Peace alone and that a sincere Muslim is blessed with an ever-contented frame of mind.

In Islam there is no such thing as an everlasting punishment or an eternal Hell. God being All-Merciful His Mercy surpasses all else. Hell is not intended to be a place where Almighty God will revenge Himself on His Creatures, by eternally punishing them without end. It is only a means to gradually purify the sinners and unbelievers of their dross, to enable them to take part in the onward march to the final goal of perfection.

Also Heavens is not a place where one is meant to idle his time away, but a place where the believer will always be finding further fields of progress. After reaching one stage he will find another which will make his present one appear imperfect and will create in him a desire to attain to this more perfected status.

Finally, in Islam the door of communication with their Creator is ever open to the Muslims. It is not a dead religion of myth and wonderful tales of the past, but a religion full of life for the benefit of the present generation.

The Almighty Creator holds communion to-day with His creatures, as He did with His righteous servants of old. Through adherence to the Holy Quran and sincerely following the Holy Prophet Muhammad (Peace and Blessings of God be on him!) the righteous servants of Islam are raised to the highest pinnacles of spiritual bliss, i. e., Prophethood.

Through certainty of faith and righteous deeds, they have been honoured by the Almighty who showers His favours upon them. They have heard His wonderful voice and seen His beautiful face. He dwells in them and they in Him.

God, to a true Muslim, is not only that wonderful Being Who existed thousands of years ago and has since closed the doors of access to His presence and is now mute and deaf to their prayers. The Omniscient, Omnipotent God is still very much alive to those servants who sincerely strive in His path and whom He honours by raising them to one of the four stages, i. e., Nabiyyen (Prophets), Siddiquen (Saints), Shuhdai (Martyrs) and Saliheen (Righteous).

The Muslims are taught to pray for this blessing five times daily thus "Guide Thou us in the right path, The path of those on whom Thou hast bestowed Thy blessings excepting those on whom Thy wrath has descended and those who have gone astray".

Hazrat Mirza Gulam Ahmed of Qadian (Peace be on him!) was rewarded in these modern times, for his tireless striving in the path of God. Almighty God conferred upon him the highest title of prophethood and chose him as the Promised Messiah and Mahdi of the latter days. He fulfilled in his holy person all the prophecies contained in all the Holy Scriptures concerning the advent of a world teacher in the later days.

His second successor and present head of the Ahmadiyya community, Hazrat Mirza Bashiruddin Mahmood Ahmad and many of his righteous followers, have also heard that wonderful voice telling them "I AM".

It is this certainty of faith in Almighty God, which causes such a complete transformation in a true Muslim's heart and makes him ready to sacrifice all near and dear to him for the sake of this pure and perfect love which he has found in his Creator and which far excels all else.

It also proves beyond all doubt that Islam is the only living religion of the present day.

If the reader would like to learn more about this wonderful religion, I refer him to that excellent book "The Teachings of Islam by Hazrat Mizza Ghulam Ahmed obtainable from the London Mosque, 63 Melrose Road, Southfields, London. Also it may be had from Seth Abdullan-Alladin, Oxford Street, Secunderabad (Deccan), India or from the Book Depot, Qadian, Punjab, India.

THE ZAKAT

An Essential Principle of Islam

(Translated from Urdu by M. H. Taj)

The institution of Zakat, or the poor-rate, forms one of the fundamental principles of Islam, and its observance is as binding upon a Muslim as that of any other principle and its violation as sinful. Notwithstanding this, however, its importance is generally underestimated, and consequently a great deal of laxity appears to prevail regarding its observance. The Holy Prophet has said: "There are five fundamentals of Islam; namely, (1) to believe that there is no god but Allah and that Muhammad is the Apostle of Allah; (2) to offer the Prayer five-times-a-day; (3) to give the Zakat; (4) to perform the pilgrimage to the Kaaba, and (5) to fast during the month of Ramazan" (Bokhari: the Book of the Articles of Belief).

Islam has enjoined two-fold obligations upon its followers—the obligations which one owes to one's God and those which he owes to his fellow creatures. It has laid as much stress upon the one as upon the other. Now, the institution of Zakat constitutes a duty which participates of the nature of both these kinds of obligations. It is at once an obligation which one owes to one's God and an obligation which he owes to his fellow-beings. Its breach is, therefore, doubly sinful.

The term Zakat signifies the purifying and augmenting of anything, and it is so called because it purifies and augments one's property. God says in

the Holy Quran: "Whatever you give by way of Zakat, you should give it for the sake of winning the pleasure of Allah; those who so give multiply their properties rather than diminish them." (Surah Rum: Section 4). Similarly the Holy Prophet says: "God has made the Zakat obligatory upon you so that it may purify your properties" (The Mishkat).

Another good which results from Zakat is that it powerfully contributes towards the purification of a man's inner being. God says in the Holy Quran: "O Prophet, levy the Zakat from the believers so that it may purify their souls" (Surah Tobah: Section 12). The Zakat is indeed a great purifier of the soul, for when a man, out of love for and sympathy with his fellow-beings, gives away for the benefit of the poor a portion of his own lawful earnings, he automatically learns to abstain from acquiring anything by unlawful or otherwise questionable methods. Thus, as one virtue always leads to another virtue, the giving of Zakat imparts to all his financial dealings a spirit of honesty and uprightness. Furthermore, it cures an individual of the selfish habit of niggardliness which is a great moral failing. On the other hand, the money on which the prescribed rate due has not been paid is rendered impure and unblessed and will ultimately lead to perdition in the life to come. The Holy Quran says: "God loves not those who are boastful and arrogant, who are themselves niggardly and recommend others to be niggardly also, and who are given to hoarding up riches secretly for all these unbelievers Allah has prepared painful chastisements." (Sura Nisa: Section 5). And again: "Let them remember who refuse to give in the way of Allah out of what the bounty of Allah has provided them with, that their riches will in the end prove a curse to them instead of a blessing, and that on the Day of Judgment these riches shall be forged into chains and hung round their necks" (Surah Al-i-Imran: Section 17).

It is clear from all this that those who, from their innate parsimoniousness, refuse to give the Zakat, as enjoined by God, do a great harm to themselves. Their hoardings, instead. of bringing them happiness in life, will bring them only pain and bitterness and pave their way to hell both here and hereafter. God says in the *Holy Quran: "Let them who take delight in amassing gold and silver and refuse to spend aught out of them for the love of God be warned that a grievous punishment is in store for them. Let them remember that a day will come when their riches shall be heated red hot in the fire and their foreheads, their backs, and their sides shall be branded therewith and they shall be told: 'These are your riches and this is the result of your hoarding them up in life '" (Surah Tobah: Section 4). In the same way the Holy Prophet has observed: "When no Zakat is paid on a sum of money or on any other property on which it is payable, the whole of that money or property is corrupted and will go to ruin and destruction" (The Mishkat). It is thus a serious mistake to think and a silly delusion inspired by the Satan that by giving Zakat one only wastes one's competence and that if it is not paid it is so much money saved. God says in the Holy Qurane: "Verily the Satan promises you poverty and urges you to unseemly conduct, while Allah promises you His forgiveness and His blessings, and Allah's knowledge is great" (Surah Bakr: Section 37).

Some people regard Zakat as a burdensome exaction, but as a matter of fact Zakat is a wise institution which offers an excellent solution of many of our

social problems, a solution which God himself has provided for us. It is an obligation laid upon the rich and the well-to-do members of socitey for the benefit of their poor and less fortunate brethren. The Holy Prophet has said: "Collect the Zakat from your rich and give it to your poor" (The Tirmzi: Chapter on Zakat). It is a wise and useful measure of relief which God has devised for the help of our poor brethren, and none but an utterly selfish person can begrudge extending so trifling a help to his fellow-beings and brethren-in-faith.

The Promised Messiah writes:

"What is Zakat? It is a relief given by the rich to the poor. The institution of Zakat is based on the noblest principle of philanthropy and fellow-feeling. By taking off just a little from the affluence of one section of the Muslim Society and bestowing it upon the other, it helps to ameliorate the condition of the Muslim Community as a whole and tends to raise the general level of its prosperity. It has been made obligatory upon the rich, but even if it were not so, the feeling of love and humanity for one's fellow-beings ought to have impelled them to help the poor" (The majmua Fatawa Ahmadiyya, vol.1).

There are some among our brethren who distribute their Zakat money among the poor on their own account. This is also a great mistake. Ours is by the grace of God, a well-organized Community, founded by the Promised Messiah himself, and has got its own Baitulmal or Treasury. No Ahmadi is allowed to dispose of his Zakat dues in his own independent way; he must send them here to be spent by the Khalifa-tul-Masih, the holy head of the Community, as he deems proper.

The Promised Messiah expressly states:

"My brethren! The present is the time for the service of Islam. Let us avail ourselves of this opportunity, while it lasts, and do all in our power to advance its holy cause. Once the opportunity has gone, it will never recur. Let every one of you from whom Zakat is due send his Zakat money here. Retrench your expenditures, and cut out all useless expenses" (The Kishti Noah).

The Holy Prophet has said: "No Zakat is payable on anything unless it remains in your possession for one clear year." As regards gold and silver, or ornaments made thereof, and money in the form of cash, Zakat becomes payable on them if they remain in your possession for a period of one year from the date of their acquisition by you, and for every year you own them you have got to pay a like rate on them annually.

On cash money, in accordance with the standard monetary unit of the country, Zakat is payable on every sum from fifty pieces of your money upwards, and its rate of assessment is the fortieth part of that sum. For example, on fifty rupees lying in your possession for one year, you have to pay as Zakat the fortieth part thereof, that is Re. 1-4, or Rs. 2-8 per cent. per annum.

As regards Zakat on ornaments, the Promised Messiah has given the following rulings:

- (1) "No Zakat is payable on any ornaments in constant wear.
- (2) Zakat is payable on all such ornaments as remain lying in disuse for the most part of the year and are only occasionally worne.

- (3) As regards the ornaments which are lent occasionally for use to the poor, according to some authorities no Zakat is payable on them.
- (4) It is preferable to pay Zakat on all such ornaments as are not lent for use to the poor and are worne only by the owner herself. On such ornaments Zakat is regularly paid every year by the women in my own house-hold.
- (5) All authorities are unanimous that Zakat is payable on all such ornaments as lie in disuse throughout the year."——(The Majmua Fatwa Ahmadiyya, vol. 1.)

NOTE.—A pamphlet on Zakat, giving full information regarding other articles, such as cereals, live *tock, merchandise, etc., on which Zakat is payable will be supplied free on request.

KHALIFA OR KHALIQA

By

HAFIZ GHULAM MUHAMMAD, B.A.

Mr. Nabih A. Faris, a Syrian Christian, now at the Graduate School of Princeton University, U. S.A., comes out with the suggestion that the word khalifa in Surah ii: 28 can be improved by the substitution of khaliga for it. He is careful to add that he is not pointing out a mistake, for that he admits is well nigh impossible for as he says "the meticulous care of the Scribes is alone quite sufficient to make us sure of the accuracy of the Qoranic text." But he is constrained to suggest the improvement owing to the farfetched construction put upon the word khalifa by Muslim commentators. It is the interpretation, which though happy in every way, goes against all canons of Arabic lexicography. Khalifa he says can never mean sons of Adam, for as such it would be the most stupid linguistic error. Hence to suit with the context and the tenor of the narrative he would suggest khaliga meaning a creature or creation. To lend weight to his argument he goes into the historical question of the diacritical points which to avoid erroneous reading were inserted to preserve purity of reading of the Holy Quran. So what he means to say is that so far as the text of the Holy Quran goes it is absolutely pure and intact, but in the introduction of diacritical points which is a later invention some mistakes of omission or commission have been made, that is a point or dot is left out where it should have been inserted or given where it should have been omitted. Other instances, he و سوا for يرتع و يلعب (xii: 12) or در مع و يلعب

for '*-i (xci: 10), instances as he happily puts, where the ink on the pen of the Scribe failed to flow or overflowed. In spite of all this he "marvels at the remarkable preservation and integrity of the text" of the Holy Quran.

It would be interesting to quote here the comment on Mr. Faris' article by Mr. Alfred Guillaume of Culham College. He says that the statement that the word khalifa occurs only twice in the text is true in the sense that it occurs several times in the plural. As to his suggestion of khaliga for khalifa he says that the former is nowhere to be met with in the Quran, and therefore on stylistic grounds it would be puerile to maintain that the author employed a word "which cannot be found in his vocabulary." Further on he says that there is a second stronger ground for holding that the text is right, in that the textual version is quite in keeping with the Jewish haggada and the midrash Rabba. Moreover he thinks that if khaliga replaces khalifa in the text, all ground for objection is taken away. It is only the representative character of Adam that excites the so-called jealousy of the angels. For a khaliga there would have been no cause for objection or question.

We suppose Mr. Guillaume has sufficiently disposed of Mr. Faris' argument and showed the hollowness of his position, though perhaps on grounds that in some cases might not appeal to a Muslim. For instance he says that the purity and integrity of the text of the Holy Quran is well supported by the unique resemblance of it to the text in Midrash and Jewish haggada, the insinuation of course being that the Quranic story is based upon the Jewish folklore and traditional writings. In other words the Holy Quran is a mere

reproduction of the older literatures. It is difficult of course to change Christian Missionary mentality towards Islam, but as our appeal is to wider non-Christian public as well hence it would not be amiss to point out that such an argument cuts both ways. There have been scholars galore and of books in hundreds on the sources of the Christian and Jewish Scriptures, and so many points of contact and similarity have been pointed out that nothing is left of the Jewish and Christian doctrines, beliefs, and Scriptures. Even the most cardinal doctrine of the Christian Church as to the Sonship of Jesus and his sufferings on the cross has been pointed out to be faithful copies and facsimilies of pre-Christian pagan myths and the resemblance has been so complete that some of the early Christian fathers could not help declaring that it was the work of devil while on the other hand even if it can be proved that the Quranic description is a faithful reproduction of this or that Scripture that is an additional and further argument in favour of Islam.

How strong is the Quranic position in regard to the purity and integriry of its text can be fully gauged from the frank admissions of both Mr. Faris and Mr. Guillaume. Says the former, "The meticulous care of the scribes is alone quite sufficient to make us sure of the accuracy of the Quranic text..... one marvels at the remarkable preservation and integrity of the text under such a system." "The text of the Quran is right," says Mr. Guillaume. By the way what a wonderful contrast does it offer to the Christian amanuenses who did not scruple or hesitate to tamper with or interpolate the Christian Scripture. Some of them went the length of fathering their own works as genuine inspired creations, while they boasted in private as to the spurious natures of their own claims. This is

a fact well-known to all European scholars and the Christian position is being daily sapped, by newer revelations and disclosures in this behalf.

How wonderful then is the claim set up by the Holy Quran that it is God only that has revealed every particle of it and that not a jot or tittle of it can be changed. Messrs. Faris and Guillaume by their frank admissions have set a seal to the truth of its claim. Nay Mr. Guillaume has gone one better of Mr. Faris who had proposed a variant for the word Khalifa. Now the Holy Quran says that if you are in doubt as to its divine nature you can propose a better, and see what happens to you and to your amendment. Faris had proposed Khaliga instead of the Quranic Khalifa and see what another Christian has to say about his suggestion. Says Mr. Guillaume, "Had Khaliga (Mr. Faris' suggested Variant) been used there would have been no cause for their objec-They (the Angels) would have had no reason to imply thereby that no Khalifa was necessary because they themselves already celebrate the praise and glory of God." Mr. Faris has been hoist with his own petard. He had the temerity to go against the combined Muslim-Jewish-Christian Arabic Scholarship and it is one of his own kind who has been out to demolish his whole superstructure. Mr. Guillaume asserts that as a mere creation Adam could not at all excite their jealousy; it was the representative character, the Khilafat, the being a Khalifa and not a Khaliga as he says that makes the angels say what they say. Hence it is Khalifa and not Khaliga that fits in and suits with the text.

It is, perhaps, not beside the point to mention here that the Quranic Word, "Khalifa" is more apposite than image or likeness of the Christian Bible. Mr. Guillaume

seems to know it as he says, "obviously Muhammad could not use such an expression, and he paraphrased it: man was to be God's representative". Again, Mr. Faris stumbles over the word Khalifa. The expression The Sons of Adam used by some interpreters greatly agitate him. This he calls the most stupid linguistic error, although he admits that the great linguists of the last fourteen hundred years, Jews, Christians, and Muslims, all alike, have accepted it. Yet he calls it a linguistic error, since Khalıfa singular number, meaning representative of God cannot mean Sons of Adam, a plural expression, and at the same time the murderous race which infects the earth cannot be divine representatives. Evidently he means God's representative cannot degenerate into a murderous race. But how can he believe that God's figure and likeness can be disfigured if Adam was really created in the image and likeness of God (vide Genesis). Perhaps he forgets that it is out of this murderous race that there comes out the son of man, rather Son of Adam as it occurs in the original. And if we are to believe in that son of man he says that some of the Sons of Adam have really been termed gods, whilst those that were given the epithet of the Sons of Adam are legion in number. Very probably this side of the question never occurred to Mr. Faris, or he would have thought twice before venturing into such stupid suggestions. Now as to the disparity of Grammatical position. Here is an instance from his own scripture. "In the sweat of thy face shalt thou eat bread, till thou return to the ground," Says Genesis III: 19. Now how is Mr. Faris going to interpret singular for the plural for it applies to all mankind. More later one on hearing from Mr. Faris.

WHAT HAZRAT KHALIFATUL MASIH EXPECTS FROM AHMADI LADIES

Aims and objects of the Lajnat-o-Imaulla Association

(Translated from Urdu by M. H. Taj.)

To fulfil the object for which God has created mankind, women have their duties and responsibilities just as men have theirs. But it is very much to be doubted if there are many among our women who have the least notion as to what Islam requires of them how they must comport themselves, what they must do and what they must refrain from doing, in order to please their Maker, win His nearness, and become the recipients of His favours and His blessings, not only in the life to come but even in this very life. They have no idea of any duties and of any responsibilities beyond those immediately connected with their daily household matters. Nothing else under the sun is worth while in their opinion, yet it is through women alone that we can counteract the insidious propaganda which the enemies of Islam are engaged in carrying on against it. They misrepresent Islam to women and make them hate it; then through the agency of women, they work upon the innocent and unsophisticated minds of young children and poison their thoughts against Islam and thus make them grow up implacable enemies of that religion. All this mischief is done through women and through women must we undo it. Then again, through them as the mothers of our children, we can bring and devoted servants our children as true Islam, ready to bear any hardships for it and to make any sacrifices in its cause. Indeed, it is not too much to say that all the future progress of our community lies in the hands of the mothers of our children. It is an admitted fact that the influences and impressions which a child imbibes during its childhood days are always stronger, more tenacious, and more vivid than those it receives in after years; in like manner, no success in any work initiated among women to uplift them and to make them take interest in religion can at all be possible except through the co-operative efforts of women themselves. For this reason I desire to invite all those of our sisters who realize the importance and urgent necessity of the work mentioned above to come forward and help us in achieving the objects set out below:

- 1. It is most imperatively necessary that our women should devote themselves to the acquisition of religious knowledge and try to impart that knowledge to their other sisters.
- 2. In order to systematically carry on the work outlined above, it is necessary that a committee or an association of women should be formed.
- 3. For the carrying on of the above work it is likewise necessary, that some rules and regulations should be framed which shall be equally binding on all the members of the above association.
- 4. It is necessary that all the above rules and regulations should be in conformity with the teachings of Islam as expounded by the Ahmadiyya Movement, and should be calculated to be helpful in the dissemination of those teachings.
 - 5. It is necessary that under the management of

the association, periodical meetings be convened at which papers, dealing with such subjects as have a bearing on the present day problems and conditions of the world, and written by the members of the association themselves, be read. This will help the members to turn their knowledge to practical account.

- 6. In order to increase the knowledge of the members, it is necessary that the association should, from time to time, arrange for lectures to be delivered under its auspices by men well versed in the Islamic Theology, on subjects which the association may deem of importance.
- 7. In order to preserve and to cement the constitutional integrity of the community, it is of the utmost importance that all the activities of the Association should be in complete harmony with and conducive to the success of the general scheme of work formulated and laid down for the said association by the Khalifa-tul-masih in being, and they should be subject to his guidance and control in all matters whether great or small.
- 8. It is necessary that each member of the Association should strive her utmost, as indeed the teachings of Islam as well as the injunctions of the Holy Prophet and of the Promised Messiah make it incumbent upon every good Muslim to do, to strengthen the bonds of unity and of brotherhood among all the members of the community in general, and should not regard any sacrifice too great to be made to secure that result.
- 9. It is most necessary that each member of the Association should devote herself with constant and unremitting diligence to the betterment of her moral

and spiritual condition. Remember, God has not given you this life for the purpose of merely eating and wearing beautiful clothes, but has done so in order that you may form yourselves to virtue, cultivate moral and spiritual beauty, and become the obedient servants of your Allah. To this purpose you must emulate as well as co-operate with one another. Also, put your heads together and try to discover other possible ways and means of doing so.

- 10. It is most necessary that you should try to realize your responsibilities in regard to the rearing of your children, and instead of letting them, through negligence, grow up lazy, careless, and indifferent towards religion, you must spare no pains in making them active, clever, and industrious, and teach them all that you know and all that you can of religion, and infuse in them a zeal to live up to the teachings of Islam and to be ready and eager to make every sacrifice for it in their power, and to love God, the Holy Prophet and the Promised Messiah, and their Caliphs. To this end try to think of all possible ways and means.
- 11. So as to work successfully in co-operation with one another, it is most necessary that you should always try to overlook one another's faults and abstain from criticizing one another's work. Try to cure one another's defects through forbearance and patient perseverance rather than create discord among yourselves by getting impatient and angry with one another.
- 12. In view of the fact that in works of this kind people as a rule generally laugh in the beginning both at the work itself and at those carrying on that work,

it is most necessary that you should go on with your work without caring for what the people say. Try to learn to bear with patience and courage the adverse criticism of others; this will have good effect upon your other sisters and they will be induced to join you in your work.

- 13. To promote this work and to carry it on permanently, it is necessary that everyone of you should try to win others over to your point of view and get them to become members of the association.
- 14. In order to make the work of the association go on smoothly, and in order to prevent it from being undone it is necessary that only those should be enlisted as members of the association who share the views of the association. No woman who differs in opinion should be made a member, nor any member be allowed to remain so whose views and opinions have undergone a change and come to conflict with the views of the Association.
- 15. As the Ahmadiyya Community is not a body consisting of any particular classes, rich or poor, high and low, it is imperatively necessary that, while according due respect to those whom God has given a superiority of position in life, no invidious distinctions should be made between the rich and the poor members of the Association, but they should all be treated as equals, and a spirit of the equality of the brotherhood of man should be fostered and developed among them.
- 16. It is necessary that the Association should try to discover ways and means of practically serving the cause of Islam as well as of helping such members of the community, whether men or women, as are poor

and need help.

17. As no undertaking can prosper and succeed without the grace, mercy, and help of God: it is, most necessary that the members of the Association should always pray to Allah to give them knowledge, power and the best means of realizing the noble objects they have set themselves to achieve. May He help us in our undertaking, give us courage and perseverance and guide us to our goal, and may He grant that we may live and die true Muslims, and may the noble work our community is carrying on in the world meet with everincreasing success, and may the cause of Islam triumph in the world and may it remain victorious to the end of the world.

Let every sister who agrees with the objects set out above and is prepared to work to achieve them in co-operation with her other sisters in conformity with the rules and regulations to be framed and passed by the association in the near future, send her name to me. When the above rules and regulations are ready, a copy of the same will be forwarded to each sister and she will be required to sign under these rules and give her promise in writing to observe and act upon them.

HISTORY OF THE SPLIT IN THE AHMADIYYA COMMUNITY-I

Its Nature and Causes

By S. NIAZ

Hazrat Maulvi Nur-ud-Din Khalifatul Masih I breathed his last on Friday the 13th of March 1914. (May God rest his soul and shower His choicest blessings upon him). After his death the Ahmadiyya Community split up into two parts; by far the major portion of the Community accepted Hazrat Mirza Bashir-ud-Din Mahmud Ahmad as Khalifatul Masih II and took biat at his hand, while a small minority (which has, since then, been continually on the decrease) did not accept him as Khalifa and stood aloof from the main body of the Community. Why this small minority chose to break away from the parent stock and on what grounds it took its stand is the object of this study to find out.

As will be readily realized, a clear comprehension of the nature and causes of tendencies and movements in the history of any given group of humanity, necessitates a somewhat close study of the circumstances and environment in which that community lives its life and the personal inclinations and characteristics of such individuals as may have been prominent in the life of the Community at the time when those tendencies and movements began to manifest themselves.

From the first moment of taking his stand on this axiom the investigator is enabled to lay bare for examination the freak vein which, at one time in the history of the community, tended so violently to assert itself that for some time it seriously threatened to change the very grain of the young growing timber in which it had come to be lodged.

In order to obtain the first pre-requisite for this study let us go back to the days when the Promised Messiah, the holy founder of the movement, was still alive in the midst of his desciples. These desciples were ordinary men drawn from the various walks of life but all possessing one common characteristic. · Embedded deep in their natures was an inherent dislike of the materialistic view of life which at that time was sweaping the earth from pole to pole. They had been reluctant to accept that there was no significance in human life beyond the pleasure or pain of the moment but they had been like children stumbling in the dark-poor lost souls crying in wilderness-as the only other possible alternative to this view, i. e., the prevailing forms of various religions as interpreted and practised by their compeers, fell far short of satisfying the deeper spiritual longings of their nature. were in this state, boardering on despair, when the Promised Messiah appeared and his sacred words drove their customary doubtes, uncertainties and misgivings from their hearts, bringing conviction in their place and a great Hope and Peace.

By far the greater number of these desciples were drawn from the general body of the Indian Muslims—Sunnis, Shias, Wahabis and Hanafis. Islam in those days was in very sore straits. Its temporal power, at one time so great as to make the Muslims practically controllers of world destinies, was now no more—partly smashed to smitherens by the successive blows of its enemies and partly eaten away by inner rusts of deadly

corosion—civil wars. Its religious influence also had almost shrunk to zero. Christianity was the religion of those who now ruled over the world and as such had a great advantage over Islam, a religion followed by a beaten and decadent people. Moreover, Christiandom had not forgotten how dangerously near it had been to going under in its struggle against Islam, both as a temporal power and as a philosophy of moral and spiritual values. In order to prevent a repitition of that terrible ordeal a determined pro-Christian propaganda was launched over the entire Orient and gradually intensified to such an extent which bade fair to replace the Quran and the Crescent by the four Gospels and the cross as symbols of life.

The rotten core of the prevailing religious beliefs and practices, based not on the firm unshakable ground of the sacred word of God, but on ignorance and superstition or on innovations which had their origin in the self-interest of clever unscrupulous Mullas was ill-equipped to withstand the shock of this double onslaught. The result was that the various Christian Missions began to meet with a degree of success which was alarming in its possibilities. The Mullahs and the learned theologians, shepherds of the fold of Islam, when brought face to face with the superior financial resources of their opponents; their superior organization; superior technique of religious propaganda; superior mental and educational equipment, these Mullahs became mere pathetic figures of impotency, comic' in their ignorance of that very religion which they were called upon to defend, and of the universe in which they lived. The weakness of their defence was so palpable and obvious that, in more ways than one, it had a disasterous effect upon their own morale and the psychology of the masses.

These were the conditions and this the environment in which the Promised Messiah appeared. He claimed to be the Mehdi of the age, the promised Hakam, the Judge who was to decide those age-long quarrels between Sunis and Shias and Wahabis and Hanafis which for centuries had been tearing out the vitals of Islamic solidarity; he said that God had raised him as a prophet in the spirit of the Messiah of old to "break the cross", as had been spoken of in the Ahadis (the traditions) of the Holy Prophet of Islam, may peace and the blessings of God, be upon him! and he further claimed that he was the expected world teacher, prophecies about whose advent in the later days were to be met with in the Scriptures of almost every religion.

The Promised Messiah, in the course of his life, wrote about 80 books. The subject-matter dealt within these books was (1) the superior value of Islam as a religion over all other religious systems of the world: (2) his own claim to be the promised world teacher and prophet. The effect of these illuminating writings. combined with the marvellous works which he wrought and which hundreds saw with their own eyes, soon began to make itself felt. He gained desciples in thousands in all parts of India. The Ahmadis, as these desciples were called, enlightened by his writings and discources and invested with a power and a deep insight into matters spiritual very rare in those days became like an impregnable wall round the citadel of Islam, at that time sorely pressed by the simultaneous assault of three separate enemies -- the Christian Missionaries, the Arya Samaj and a wide spread spirit of atheism, Whenever and wherever contact was made between an Ahmadi on

the one hand and a Christian Missionary, a member of the Arya Samaj or an atheists on the other, the result was invariably the same—a clear and convincing route of the enemies of Islam. As a matter of fact this turn of the tide was so complete as to put new heart into the heretofore thoroughly beaten non-Ahmadis as well, with the result that they began to draw freely upon the arsenal which the Promised Messiah had brought into existence in the form of his marvellous writings.

Yet, notwithstanding the fact that the non-Ahmadis gave to the Promised Messiah and to his followers a voluntary and unstinted meed of praise as the Champions of Islam, they nevertheless remained adamant in rejecting the claims of the Promised Messiah and spared no pains in carrying on a relentless, perhaps also an unscrupulous, campaign of villification and persecution against him and his followers—a curious state of affairs, apparently self-contradictory, but in no way difficult to explain.

The redoubtable and timely services which the Promised Messiah rendered to Islam were so obvious and overwhelming as to force recognition and gratitude; his claim, however, to be the Mehdi, the Promised Messiah, the Promised world reformer and Prophet (Nabi) was in fundamental conflict with the private pet theories, prejudices, and expectations, entertained and cherished by the Muslims regarding the advent of the warrior Mehdi and the return of the Prophet Jesus from the heavens, to which he had been taken by God in order to save him from death, and where he had been in residence, alive in flesh and blood, all through the nineteen centuries which had elapsed since the event of crucifiction. The Muslim public could not but recognize that the Promised Messiah

had not only defended Islam successfully but had also carried the war into the home lands of the enemy; but when it came to a question of accepting his claims they rejected him outright because he did not conform to their preconceived notions, all based on ignorance and superstition. If it were to be said that, but for the specific claim to be the long expected world Teacher and Messenger of God, the Promised Messiah would have at once been hailed by the Muslims as the greatest champion of Islam of these days, there would indeed be no exaggeration in it. This peculiar attitude of the general Muslims towards the Promised Messiah holds the key to the hair splitting controvercies which we come across between the Muba'een and non-Muba'een regarding questions generally referred to as Nabuwwat and Kufar-o-Islam.

As has already been observed, the Promised Messiah had attracted desciples from every walk and station in life. One among these was a gentleman named Khwaja Kamal-ud-Din. He had, before he came in contact with the Promised Messiah, been on the verge of floundering in the cross currents of doubts about the truth of Islam which assail men who have the misfortune of happening to be exposed to the influence of the materialistic tendencies inherent in the present-day civilization and had, to a certain extent, been showing an inclination towards Christianity. The picture of Islam which the practical daily life of Muslims presented before him and did not appeal to him; change of réligion, on the other hand, in the social conditions which prevail in India, involves a considerable degree of breaking away with one's relations and friends: he was therefore on the horns of a dilema when luck brought him under the influence of the

Promised Messiah's teachings. These presented Islam in a new light which satisfied his intellect and put forth before him ideals which were noble and worthy.

As was natural in these circumstances Khwaja Kamal-ud-Din took *Bait* at the hand of the Promised Messiah. But his allegiance to his spiritual master and his realization of the true stature of the Promised Messiah, it seems, remained grossly imperfect and superficial as will be readily seen from the following incident:

In 1897 a memorable conference of religions took place in Lahore. Representatives of the various religions were invited to put forth the views of their respective religions with regard to definite given questions. On the invitation of the convenors of this conference the Promised Messiah wrote a learned discourse which has since been published in book form under the name of Islami usul ki philosophy, and the Teachings of Islam which is its translation into English. Before being read out in the conference, this paper was read to the desciples of the Promised Messiah who happened to be present in Qadian at the moment. Kh. Kamal-ud-Din was among these and when the reading was finished he had the hardihood to give expression to ideas which were to the effect that the paper contained but an ordinary, unimpressive discussion of the questions; that it was meant to be read before a distinguished audience in which eminent scholars of other religions were to present their view points in comparison with which this paper would fall flat; that, indeed, he would not be surprised if it were to draw the ridicule'of the audience upon itself and thus humiliate the Ahmadis. The Promised Messiah tried to dispell his excessive passimism and

announced that God Almighty had revealed to him that his paper would gain the distinction of being unanimously acclaimed to be the best paper read in the Conference. The Khwaja Sahib's sense of disappointment and his misgivings, however, remained in spite of this positive, definite and authoritative announcement from his spiritual master whom he had accepted as being the chosen servant of God expressly raised by Him to lead erring humanity to paths of spiritual progress and peace - a claim of which special extraordinary Divine Aid is a necessary and an unfailing adjunct. No wonder that the other Ahmadis who realized the full import of the Promised Messiah's claim were amazed at a demonstration of this mentality and the spiritual shallowness which it indicated.

The Promised Messiah, when sending his representatives to this conference, specially instructed Khwaja Sahib to have a poster (which he wrote personally for the purpose) published and distributed in Lahore to the effect that it had been revealed to him, (the Promised Messiah) by God Almighty that his paper would. with one voice, be acclaimed as the best read in that conference. But Khwaja Sahib's misgivings had obtained such a firm hold upon him that he did his best not to do so, as probably he considered that such a poster would only add, to the humiliation when the paper would come to be read. The other companions of the Promised Messiah, however, who, unlike the Khwaja Sahib, were firm of faith, pressed him to publish the poster and he yielded at the very eleventh hour, the poster being affixed to walls (and such like) in various places in the town at the dead of the night immediately preceeding the day on which it was to be read; and had it affixed, it may here be mentioned, in positions and places where it was least likely to attract attention on the morrow. One wonders if feebleness of faith could have gone any further, or, to use a more accurate and appropriate word, any lower!

Next day when this paper came to be read in the conference, some idea of its grandeur and its impression upon the audience may be gained from the fact that when it could not be finished in the time alloted to it, more time was given, and when it began to appear that it could not be finished even then the assembled Conference with one voice decided to have an extra sitting on the next day, the reading of paper then being finished before a packed house that had listened spell-bound all the time the reading had lasted.

There are one or two other notable incidents connected with Khwaja Kamal-ud-Din which ccurred in the lifetime of the Promised Messiah, and as the Khwaja Sahib took a very prominent part in the differences which arose later and finally lead to the split; and as these incidents supply the key-note to the psychology of the Khwaja Sahib, it is worth while to make a brief allusion to them before taking up the thread of happenings which came after the demise of the Promised Messiah and which form the most critical and also, in many respects, the most crucial episode in the history of the Ahmadiyya Community. The persecution which the Promised Messiah met with at the hands of his enemies very often took the form of troublesome law suits and litigations: Khwaja Kamal-ud-Din who was a lav yer by profession had opportunities of serving the Promised Messiah in this capacity of his legal adviser and representative. In this capacity also he, on occasions, displayed a feebleness of faith and a very poor realization of the exalted position of the Promised Messiah details of which need not be mentioned here. Over and above these, however, there is another little episode which goes far to indicate that the Khwaja Sahib's faith in the Promised Messiah was but a mere drum with a hollow inside -was like a thin inflated bladder which collapses entirely at the merest casual pin prick. In 1905 the "Watan," an influential daily in those days, set afoot a move to the effect that "The Review of Religions" (a monthly founded by Promised Messiah himself) should adopt it as its settled policy to leave out, for ever in future, all mention of the name and the specific claims of the This change, the "Watan" Promised Messiah. advocated, would bring forward hundreds thousands of Muslims to its aid who so far had been holding back on account of the too obviously pro-Ahmadi nature of the articles appearing in it. "The Review of Religions", it said, was doing valuable work and deserved every encouragement which would certainly be forthcoming provided that, that element was in future kept out which made the general Muslim public withhold its support.

Needless to say that this obliging offer to render assistance to the Review of Religions involved, in and thorough negation of the reality, a total Promised Messiah held in position which the the Divine Scheme for the regeneration and revival of Islam; nevertheless, Khwaja Kamal-ud-Din identified himself enthusiatically with this strange proposal: he, as a matter of fact, went to the length of deciding definitely once far all, at least as far as he was concerned, that in future the Review of Religions proper should contain no mention of the Promised Messiah and that for this purpose and inorder to fulfil any other specific need which the Ahmadiyya Community may have a supplement of the journal should be started. But this proposal gave rise to such a storm of opposition that he had to abandon it.

This idea, it may here be remarked, had made a very strong appeal to another Ahmadi also-Dr. Abdul Hakim of Patiala; and although Khwaja Kamal-ud-Din, its real protagonist did not pursue it further, Dr. Abdul Hakim started a correspondence with the Promised Messiah on the point, which correspondence, in its final stages, disclosed, on the part of Dr. Abdul Hakim, a fundamental divergence of opinion from the views held by the Promised Messiah with regard to the position of those Muslims who did not accept his claim to be Promised Mehdi and the Divine Messenger. The Promised Messiah at last turned him out of the Ahmadiyya Community on account of his clinging to views which the Promised Messiah did not endorse. Here is a portion out of the last letter which the Promised Messiah wrote to Dr. Abdul Hakim on the point :-

If you believe that the thousands of Muslims who have not accepted me (the Promised Messiah) cannot be considered to have no righteous and God fearing men among them at all, then, applying the same principle, you will have to concede that the hundreds of thousands of Jews and Christians even though they have not accepted the Holy Frophet Muhammad, must have among them a number of pious men who have light and truth in their hearts. In any event when God has revealed and made it clear to me that whomsoever my call has reached and he does not accept me, he is not a true Muslim and is guilty in sight of the Lord, how can I turn my back upon His clea, behest at the request of a person whose heart is in darkness and lies warped by a thousand wordly influences. Far more easy it is for me to repudiate such a person himself and I, therefore, this day declare that I renounce you and turn you out of the Ahmadiyya Community,"

The result of this prompt and decisive action on

the part of the Promised Messiah was that no other member of the Community dared openly to subscribe to the views which had brought Dr. Abdul Hakim to this end; but, as has been shown by subsequent development, it appears that these and similar ideas had found a surreptitious way into the heart of many people, the Khwaja Sahib being by no means the least affected among them, so much so that the world has, since, seen him openly advocating this belief and preaching it to the public.

The Promised Messiah breathed his last on the 26th May 1908 (may the peace of God and His choicest blessings be upon him). The personalities prominent in the life of the Community at that time were:—

- 1. Hazrat Hakim Maulvi Nur-ud-Din whom the Promised Messiah himself had held in very high esteem for being his most worthy and examplary desciple, and who was so venerated and loved by the Community that with one accord he was elected to be the first successor of the Promised Messiah.
- 2. Maulvi Muhammad Ali, M. A., LL. B., who was the editor of the Review of Religions, and who, being one of those men (very few at that time) who had any degree of command over the English language, had come to the fore front as the only man in the Community who was capable of fulfilling one of its most pressing needs—that of creating literature in English. He was also the General Secretary of the Board of Trustees of Sadar Anjuman-i-Ahmadiyya.
- 3. Khwaja Kamal-ud-Din, B. A., LL. B., who was a lawyer, practising in Lahore, at that time. He was

a friend and close associate of Maulvi Muhammad Ali.

- 4. Maulvi Muhammad Ahsan of Amroha who was a prominent theologian and divine of the old type and was an influential member of the Community.
 - 5. Dr. Mirza Yaqub Beg, Lahore.
- 6. Syed Muhammad Hussain, Assistant Surgeon, Lahore.
 - 7. Sheikh Rahmat Ullah, Merchant, Lahore.
 - 8. Mir Hamid Shah, Sialkot.
 - 9. Maulvi Ghulam Hassan, Sub-Registrar, Peshawar.

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, the present head of the community was then only 19 years of age.

The Board of Trustees Sadar Anjuman-i-Ahmadivya, was then only a recently created body in the Ahmadiyya Community, but, as in the differences which arose later, the position of this body in the community became, or at any rate was in the beginning, the central point of the controversy it seems advisable to introduce it to the reader. When the Promised Messiah repeatedly received revelations from God which clearly indicated the near approach of his last moments upon this earth, he, for the future guidance of the Community wrote out his will which was then, (February 1907) published in a book form and which he named Alwasiyvat. In this will was laid the foundation of Maqbarah-i-Bahishti and incidently of the Board of Trustees. The idea underlying the Maqbarah-i-Bahishti was that God fearing men and those who may have taken pains and undergone hardships to succour the cause of Islam, should be buried together in one cemetery so that it may form a worthy memorial to inspire future generations of Ahmadis with similar high ideals.

Conditions with which it was necessary to comply inorder to be buried in this Maqbara were clearly laid down by the Promised Messiah, chief among these being that (1) no one could be buried there who did not accept all his claims; (2) that only men of outstanding goodness and piety could be buried there; (3) provided they dedicated at least 10th of their property for the service of Islam and the Ahmadiyya Community. The properties accruing to the Community in this way, the Promised Massiah stipulated, were to be given in the charge of an Anjuman (body, group, association) which was to be known as Anjuman Kar Pardas Masalih Maqbara-i-Bahishti.

This Anjuman was formed soon after the publication of Alwasiyyat but the original idea of the Promised Messiah about an Anjuman of this kind was, with characteristic daring and liberty on the part of Khwaja Kamal-ud-Din, Maulvi Muhammad Ali and their friends, enlarged and widened into the Sadar Anjuman Ahmadiyya with its Board of Trustees, its Anjuman Taraqi Islam and its Anjuman Kar Pardas Masalih Maqbara-i-Bahishti etc. This amplification was planned by the above mentioned gentlemen and submitted to the Promised Messiah for approval which was given, though with the remark that the devisers of this scheme were setting their face in a direction other than the one in which he (the Promised Messiah) wished to take them.

As has been observed the most eminent personality in the Community after the Promised Messiah

was Hazrat Maulvi Nur-ud-Dir. He was, however, a living personification of the saying. "He who knows (God) most is most afraid and least inclined to be self assertive"; those who saw him in those days do not need being told how he always preferred to stay in the background. Some other people on the other hand (Maulvi Muhammad Ali, Khwaja Kamal-ud-Din Dr. Mirza Yaqub Beg and their friends) who were graduates, lawyers or successful men of business (and unfortunately for the Community) with little or no knowledge of religion or insight into matters spiritual, had come to look upon themselves as the intellectuals and the best brains of the Community, and considered themselves its representatives, capable of handling its affairs and called upon to shoulder their responsibilities.

In the Majlas-i-Mu'tamidin (Board of Trustees) Sadar Anjuman-i-Ahmadiyya which had been brought into being sometime before the death of the Promised Messiah there was a solid block of men of this bent of mind. They seem to have conceived the idea of making the Board of Trustees of Sadar Anjuman-i-Ahmadiyya the supreme controlling body in the Community the guiding reigns of which they considered themselves well qualified to hold. Even though the Promised Messiah had given expression to a sense of misgiving regarding the direction in which they had set their course, they proceeded to go full steam ahead without worrying to consult their charts again. Or perhaps, as some people think, they were but land lubbers to whom the charts and the compass were but so many curios without any possibility of having a bearing upon the course their own lives!

However the case may be, the stage was in this way set for the momentous drama that was to be

enacted in the near future. After the death of the Promised Messiah the whole community with one voice elceted Hazrat Hakim Maulvi Nur-ud-Din as Khalifatul Masih and took bait at his hand. This was during the last week of May 1908. Later events have proved that there were, even at this early date, indications of a discordant note which, however, was drowned by and dared not lift itself any louder against the overwhelming enthusiasm with which the Community hailed Hazrat Maulvi Nur-ud-Din as the first successor of the Promised Messiah. But the secret fissure which had come to exist in the body of the Community soon yawned out in open view for all the world to see.

During the life time of the Promised Messiah Hazrat Maulvi Nur-ud-Din was the President of the Board of Trustees of Sadar Anjuman-i-Ahmadiyya, being put in that position by the Promised Messiah himself. Maulvi Muhammad Ali who was its General Secretary is, on occasions, known to have come into conflict with Hazrat Hakim Nur-ud-Din and, as he was of a temperament which does not readily forgive and forget any insult or slight (real or imaginary), he appears to have carried the memory of these clashes which wrankled in his breast even after he had taken bait at Hazrat Hakim Nur-ud-Din's hand and had accepted him as the Khalifatul Masih.

At the time of the death of the Promised Messiah we have, therefore, two men who occupied important and influential positions and who became the very central figures in the later differences and contriversies, giving significant clues as to the direction in which their minds were working. To sacrifice some of, or rather, the most important and fundamental characteristics of the Ahmadiyya Community inorder to secure the applause

and help of the non-Ahmadi Muslim masses reveals itself to be an over mastering impulse of Khwaja Sahib's nature; while imaginary slights sufferred at the hands of a mán whom the whole Community later hailed as Kalifatul Masih was the secret sore in the heart of Maulvi Muhammad Ali.

That Maulvi Muhammad Ali was by temperament prone to feeling insulted by trivial matters which had no element of slight in them is further borne out by a rather personal note which he struck in the December issue of the Review of Religions in 1907, on the occasion of his wife's death. He expressed his gratitude to such of his friends as had helped him during his wife's illness and shown sympathy with him in his sad bereavement while, in a manner of speaking, he complained against a "benefactor" who had given him a practical lesson "not to regard, ever in future, any house in this world as his own".

Now, for a long time past, prior to the death of his wife, Maulvi Muhammad Ali had been living in a portion of the house of the Promised Messiah. When the sons of the Promised Messiah married and had children and when the question of insufficient and inadequate accommodation became pressing, Hazarat Umul Mominin was forced to request Maulvi Muhammad Ali to make other arrangements for himself. Hakim Nur-ud-Din, Khalifatul Masih I, who was at that time living in another portion of the same house (adjacent to the one in which Maulvi Muhammad Ali was living) was also at about the same time requested to move into other quarters. This is the incident to which Maulvi Muhammad Ali refers as teaching him a practical lesson not to look upon any house in this world as his own.

When, on the death of the Promised Messiah, the consencus of opinion in the Ahmadiyya elected Hazrat Hakim Nur-ud-Din as Khalifatul Masih, Maulvi Mohammad Ali, as has been hinted above raised a voice of dissent and at first declined to take bait at his hand -a fact which he himself has had to admit, though in words which indicate that he would fain have denied it if he could. On page "Haqiqat-i-Ikhtalafat" he writes: "when the hearse (of the Promised Messiah) reached Qadian (from Lahore where the Promised Messiah had breathed his last) Khwaja Kamal-ud-Din told me that it had been proposed that Hazarat Maulvi Nur-ud-Din should be the "JANASHEEN" (successor) of the Promised Messiah, whereupon I remarked that that was quite right; that Hazrat Maulvi Nur-ud-Din was the only person who was fit for that position in every way. Then he told me that it had also been decided that all Ahmadis should take bait at his hand, to which I replied that there was no need to do that, only those need take bait who may be new comers in community and that this should be reality the purport and meaning of Alwasiyyat. Khwaja Sahib urged that the situation was delicate; that there was danger of cleavage in the Community; that there was no harm, really, if Ahmadis should take bait at the hand of Hazrat Maulvi Sahib: whereupon I also agreed to it. This, as God is my witness is the real truth; which incident, after distortion, Mian Sahib has described in this way."

The reference in these last words is to a passage bearing on the point which occurs in "Aeena-i-Sadaqat", a book written by Hazrat Khalifatul Masih II, in answer to Maulvi Muhammad Ali's "Split." This passage

runs as follows : -

"When, on the death of the Promised Messiah he (Hazarat Maulvi Nur-ud-Din) was elected Khalifa the Maulvi Sahib (Muhammad Ali) did not like it; he even declined to accept Hazrat Khalifatul Masih as such and urged that the desirability and necessity for Khilafat could not be proved: but seeing the trend of opinion in the Community and in view also of the too obviously meagre chance which he had of carrying the Community with him he (Moulvi Muhammad Ali) yielded and took bait."

On reading the two passages just quoted one fails to see what it is that Moulvi Muhammad Ali calls distortion on the part of Hazrat Khalifatul Masih II. Obviously there are four things which Hazrat Khaliftul Masih II, has stated in this passage:

- (1) That Moulvi Muhammad Ali did not at once accept Hazrat Moulvi Nur-ud-Din as the Khalifa;
- (2) That he dissented from the trend of opinion in the Community, urging that there was no necessity to have a Khalifa at all;
- (3) But on realising that there was no effective support for his views in the Community
- (4) he yielded and took bait at the hands of Khalifat-ul-Masih I. That all these things haveb een admitted, some in so many words while others by implication, in the version of the incident given by Maulara Mohammad Ali himself, is plain for every one to see for himself. Only Maulana Muhammad Ali, perhaps, relies on the word "Janasheen" which he uses in this passage in connection with Hazrat Khalifat-ul-Masih I, to pull him out of the mouth of the yawning

abyss which has opened up under his feet; that and the words that he only objected to the necessity of old members also taking bait at the hand of Hazrat Khalifat-ul-Masih I, the "Janasheen" of the Promised Messiah as he is here spoken of by Maulvi Muhammad Ali. But "out of the frying pan in the fire." One can not help asking why, if according Alwasiyyat there was no need for old members of the Community to take bait anew at the hand of the " Janasheen" of the Promised Messiah; and if, in the opinion of Maulvi Muhammad Ali, to do so was tantamount to going against the sacred will testament of the Promised Messiah, then why did he (Maulvi Muhammad Ali) consent to such a course. knowing this well and realising the full import of his action. Was it not his duty at such a critical moment to show a firmness more firm than the firmness of the mountains and either to marshal the entire community along the line chalked out by the Promised Messiah, or at any rate, not to be swept off his feet on the very first impact of an adverse wave. And the word "Janasheen" incidently has sown the most troublesome thorns in his path as will be shown later.

It may also be mentioned here that Maulvi Muhammad Ali in his book "Haqiqat-i-Ikhtalafat" has also referred to Khwaja Kamal-ud-Din's inexplicable behaviour in connection with the marvellous paper which the Promised Messiah wrote to be read in the Religious Conference in Lahore. What he has attempted to do is to suggest that this behaviour can be interpreted in other ways besides the one in which it has been interpreted by Hazrat Khalifat-ul-Masih II in Aicena-i-Sadaqat though, curiously enough, he has failed to suggest as much as one single alternative meaning or complexion which can be put upon it.

All that he has achieved in this attempt is to call Hazrat Khalifat-ul-Masih II a number of names for holding this view. The fact that he has here made no attempt to deny the actual facts of the case is proof conclusive that Khwaja Kamal-ud-Din was greatly disappointed when this paper was read in Qadian; that the Promised Messiah told him that it had been revealed by God that the paper would. with one accord, be acclaimed as the best; that he gave the Khwaja Sahib the draft of a poster, containing a prophecy to that effect, which he was ordered to get printed and to publish in Lahore; that the Khwaja Sahib did so at the eleventh hour, against his will apparently and only under pressure from the other Ahmadis; and that even then he had the posters affixed to walls and such like places at the dead of night and had them fixed, moreover, in places and positions in which they were not likely to attract much attention.

However, to resume the thread of the narrative, on the death of the Promised Messiah Hazrat Maulvi Nur-ud-Din was chosen by the community to succeed him. The members of the community then proceeded to take bait at his hand; but, to go by his own version, it occurred to Maulvi Muhammad Ali that to do so was not in accordance with the purport and meaning of "Alwasiyyat." He therefore demurred at first but on being pressed by some of his friends, who convinced him that the situation was a delicate one, he also took bait at ast. Maulvi Muhammad Ali would have us believe that he only demurred from taking bait, which act he thought was unnecessary in the case of the old members of the Community who had already taken bait at the hand of the Promised Messiah and was

moreover contrary to his last will and testament: that he did not at all hesitate to accept Hazrat Maulvi Nur-ud-Din as the Janasheen of the Promised Messiah. But the sequence of later events and certain ripples which, originating from him and the circle of his intimate friends, are soon after found to be breaking upon the smooth surface, very gently and imperceptibly though at first, indicate plainly that Maulvi Muhammad Ali in the beginning definitely decided not to accept Hazrat Khalifat-ul-Masih I to be the successor of the Promised Messiah in any sense; that his ground for taking up this attitude was that Alwasiyyat positively precluded Khilafat or any other such office held by a single individual; and that the powers and privileges pertaining thereto had, by the Promised Messiah in his last will and testament, been vested in the Sadar Anjuman-i-Ahmadiyya; that in the immediate circle of his more intimate friends there were some other people too who held similar views; that majority of them, on reflection, or say, on finding an overwhelming weight of opinion in the Community inclined the other way, had decided for the present to take bait at the hand of Hazrat Khalifat-ul-Masih I; that Maulvi Muhammad Ali probably was not fully cognizant of his friends having arrived at this decision until his conversation with Khwaja Kamal-ud-Din to which he refers on page 29 of "Haqiqat-i-Ikhtalafat" took place; that on the position being explained to him by Khwaja Kamal-ud-Din he fell in with the decision arrived at by his friends; and that this decision was that so far they did not possess in their persons, singally or collectively, weight and influence be able to wrench off the entire community from its own desired course and to set its face in a direction 'selected by them; that any such attempt in the circumstances would be worse than fool-hardy; and that it would really be much better to let the vessel sail out for a while in the direction indicated by popular choice and then, when everybody else may be asleep below, to give a deft turn to the helm—slight, very slight, but which would, nevertheless, soon take them hundreds of miles off the set course.

This analysis of the "delicate and critical" situation, which must have been presented with the lucidity and force characteristic of Khawaja Kamal-ud-Dir, then, had its effect upon Maulvi Muhammad Ali, and he and his friends took bait at the hand of Hazrat Khalifatul Masih I, but did so with an important mental reservation and immediately proceeded to mould the opinion of the Community into conformity with their own views. Accordingly we find that immediately after these events, in this particular circle (which, as the days went by began to get clearly defined) the relative position and powers of the Khalifa and the Anjuman became a favourite topic of discussion and these people began to feel their way about in the Community. Within a fortnight of the passing away of the Promised Messiah Maulyi Muhammad Ali asked Hazrat Mirza Bashir-ud-Din Mahmud Ahmad as to what was his idea with regard to the powers of the Khalifa. replied that the time to raise this question (if at all the powers of the Khalifa were open to them to be curtailed) was when as yet they had not accepted Hazrat Maulvi Nur-ud-Din as Khalifatul Masih; and that after taking bait at his hand, and swearing obedience to him it was worse than absurd to talk which powers belonged to kim and which did not. feelers were thereupon withdrawn and the conversation was turned on to other matters. The fact that Hazrat Mirza Bashir-ud-Din Mahmud Ahmad later

became Khalifatul Masih II, is no reason why we should discard his testimony in this matter, but leaving even this apart, clear evidence is not wanting that this group, immediately after swearing obedience to him, proceeded quietly to influence the Community and to put forth before it their private pet theory that in the affairs of the community the Anjuman was the real supreme and controlling authority and not the Khalifa.

In the annual gathering of the Community at Qadian, the headquarters of the movement, during December 1908, only six months afterwards, a definite and determined but tactful attempt was made to switch off the mind of the community from Hazrat Khalifatul Masih I, and to make it look in another direction for guidance. In the official report of the proceedings of this gathering, we have the first place given to the annual report of Sadar Anjuman Ahmadiyya wherein, on the very first page, we come across this passage:

"What is the Sadar Anjuman-i-Ahmadiyya? It is the name of the entire number of the members of the Ahmadiyya Community taken as a whole and as one body. In other words, the name of the Ahmadiyya Community, when spoken of with reference to its activities, is Sadar Anjuman-i-Ahmadiyya, a body of which every individual of the movement who helps the community in any way is a member.' As this community or, which is the same thing, the members of this Anjuman are to be found scattered not only in the Punjab and India but in other parts of the globe as well; and as therefore, it is mpossible for these members to take part personally in the activities of the Community, the Promised Messiah, when he founded this Anjuman, also created at the same time another smaller body called the Majlassi- Mu'tamidin for the purpose of carrying on the executive func-This Board comprises fourteen members nominated by the Promised Messiah himself and,

through his flawless and unerring discernment, he put at their head as their president that preeminent personage who, in the eyes of God Almighty, stood marked out to become his Khalifa after his death and who, today, is ourAmir and leader. Promised Messiah entrusted the entire control and executive powers to this Board and had it functioning in his own life, giving to all its decisions the position of finality. Accordingly we find that in the course of the year under report on the 27th October 1907 he wrote, on an occasion, the following words: My opinion is no other than this that when any affair has been settled in the Anjuman and when the majority is in favour of it that decision should be deemed correct and final. But I also like to add that in matters pertaining to religion and the specific objects of our divine mission, information of such decisions should be sent to me. I am fully confident that this Anjuman would never in any case act against my wishes and the above is written purely by way of precaution, lest a decision concern a matter with regard to which God Almighty may have some special intuitions. And this condition holds only during my life time, the considered conclusion this Anjuman being sufficient in all matters after my death.' "

After this, dropping the subject abruptly and leaving their powerful suggestion (thrown in a masterly manner) to sink into the mind of the audience, the report goes on to talk of other matters. But the speakers who followed all took up the same burden of the song and carefully concealing the ultimate objective of the manoeuvre, so that no opposition may have a chance to crystallize they proceeded to wear away the community from the control and guidance of Hazrat Khalifatul Masih I.

The first speaker apart from Hagrat Khalifatul Masih I is Mir Hamid Shah of Sialkot. A close study

of his speech brings out the fact that some inner light makes him believe that the "Qudrat-i-Saniah", about the coming of which glad tidings had been given by the Promised Messiah in Alwasiyyat, had made its first manifestation in their midst in the person of Hazrat Khalifatul Masih I (See page 78); but this inner light seems confused in him by some subtle influence which appears to be holding him in its spell and which tends to take him in a direction from the path which he thinks he is treading: ever and anon. he appears puzzled alarmed when he misses the expected landmarks on the road. He is found bestowing high praise on the eminent personalities of Sadar-i-A'la (by which phrase he means the personalities prominent in the Community) and goes on to say (page 80) "Therefore, in view of the exigencies of the occasion and the position which we occupy, it is encumbent on us that we should listen with all attention to the proposals of this Sadar-i-A'la and should undertake to carry out those proposals. The personalities comprising the Sadar-i-A'la who are even now under the spiritual influence of Hazrat Khalifatul Masih and who witness his God given jazb (attraction) day and night; and the surviving members of the family of the Promised Messiah who are in support of Sadar-i-A'la, all these, with their combined prayers can draw divine help and succour to an extent not as yet possible (except in rare exceptions) in the case of those members of the community who are living in various places outside. The only object of our coming here now, therefore, is to suborginate our entire capacities and powers to the will of the personalities of Sadar-i-A'la, obedience to whose orders is our bounden duty."

This passage is remarkable for two reasons: (1) for

speaking of Sadar-i-A'la as something apart from Hazrat Khalifatul Masih and from the surviving members of the Promised Messiah's family; (2) and for preaching the new doctrine that it was the duty of the Ahmadiyya Community to subordinute itself to the will not of Hazrat Khalifatul Masih but of the eminent and worthy personalities of this Sadar-i-A'la. Those who knew Mir Hamid Shah in his life—his simple, straightforward, steadfast and unsuspecting nature - will not take long to see whose spirit it was that was speaking through him in these words, cleverly calculated to make an unsuspecting tool of him in misleading people and also at the same time to confuse, to drug and stupify his own simple perceptions. As a matter of fact the entire paragraph covering pages 79 and 80 furnishes a most striking study in this respect.

Two other speakers, (Dr. Mirza Yaqub Beg and Dr. Syed Muhammad Hussain Shah) both belonging to this comaradarie, went more quickly and more openly to their point. Dr. Mirza Yaqub Beg told the audience plainly that the Sadar Anjuman-i-Ahmadiyya was the successor in office of the Khalifa ordained by God (i.e. the Promised Messiah), while the other tried to bring Maulvi Muhammad Ali into lime-light (page 96) and then went on to describe what the Sadar Anjuman expected from the Community, giving a programme prepared by it, which the Community was required to carry out under its guidance and control.

Keeping an eye on these ideas which Maulvi Muhammad Ali and his friends were trying to instill in the unsuspecting mind of the Community one is in a position to realize the truth of the following passage in A'ina-i-Sadaqat, page 128:

"Meanwhile the time for the annual gathering drew near, for which occasion the friends of Maulvi Muhammad Ali took special pains to prepare their speeches. Then coming to the stage one after another they started to impress upon the audience that Sadar Anjuman-i-Ahmadiyya, of which these people were the trustees, was the real sucessor of the Promised Messiah being put in that position by the Promised Messiah himself, and that obedience to its decrees was obligatory upon the whole community. So much stress, however, was laid on the point and the thing, repeated so frequently that some discerning people got wise as to their real intentions which, they saw, were no other than to divest Hazrat Khalifatul Masih I of all those powers which in Islam are vested in Khilafat and to establish, instead, the Khilafat of Sadar Anjuman. Eight members out of fourteen were close and bosom friends of Maulvi Muhammad Ali while many others were accustomed to saying aye aye and nay nay to his ves or no as the case may be, some on account of their innate tendency to take everything and everybody on trust and others because that was all they were capable of doing. The Khilafat of Sadar Anjuman virtually meant the Khilafat of Maulvi Muhammad Ali who was at that time the sole authority in it by virtue of being at the head of a private clique of his friends. On account of certain other duties I did not get an opportunity of listening to all the speeches and even from those I did attend I failed to perceive the drift of this undercurrent but, as later events have proved, some other people had peneterated to this depth."

It may here be remarked that the basic fallacy into which Maulvi Muhammad Ali and his friends fell only too precipitately being already strongly pre-

disposed in that direction, was that the Promised Messiah had given the status of finality to the decisions of the Board of Trustees of Sadar Anjuman-i-Ahmadiyya (in which theirs was the dominant element) whereas this position, in that very passage on which they take their stand, the Promised Messiah has given to the decisions of the Sadar Anjuman-i-Ahmadiyya which, to quote Maulvi Muhammad Ali's own words " is the name of the entire number of the members of the Community taken as a whole and as one body." It is obvious that the very first decision of this Anjuman immediately on the death of the Promised Messiah was to elect Hazrat Hakim Nur-ud-Din to be the Khalifatul Massih thus recognising him to be possessed of all those powers and privileges which in Islam are vested in Khilafat; and perhaps it would be pardonable to say that it passes the comprehension of ordinary mortals how those persons who were led into open defiance of the very first decision of the proper Sadar Anjuman-i-Ahmadyyia can claim to championits cause and to uphold its authority.

That some idea concerning this spirit of rebellion was in some mysterious and miraculous way being conveyed to Hazrat Khalifatul Masih and that he took the earliest opportunity to warn the Community against it in general terms is borne out by a passage in that speech which Hazrat Khalifatul Masih delivered in the very first annual gathering of his Khilafat.

"A question here rises which is: you (meaning himself) are not a Mulhaim; what need have we of you: is not the guidance provided for us by the Promised Messiah sufficient for our needs? He has left 80 books; what else do we need besides? But I tell you that this is the question of wicked people (bad bakht) who

have no knowledge of the ways of God. Such questions strike at the very root of the purpose and function of the Prophets of God; for it can equally be asked that whereas "God taught Adam the names, all of them," (taught Adam everything that is) wherein then lies the necessity of believing in Noah and Abraham... Then coming to more recent times take the case of Prophet Mohammad (may the peace and blessings of God be upon him) whom I believe to be Khatim-ur-Rusul, Khatam-ul-Hukam, Khatam-un-Nabieen, Khatam-ul-Auliva and Khatam-ul-Insan. after him a person does not believe in Abu Bakr the verdict of the Holy Quran about such a person is "and he who denies after this he is amongst the fasiqueen." Then how can you rebel and say we have no need (of you).....the truth of the matter is that concord, agreement and unity are indispensable and these are unattainable without organising under an Imam."

The Ahmadis who had assembled in Qadian thus had an opportunity of listening to those who were secretly clearing their way in order to seduce the Community from its allegiance to the rightful Khalifa and also to what Hazarat Khalifatul Masih thought of those men engaged in this work. The people then dispersed to their homes. There were however men in Qadian who had seen which way the wind was blowing and, apprehensive lest the poision carried away unsuspectingly by many people should get a chance to vitiate the system, thought it was necessary to obtain a clear ruling as to whether the Sadar Anjuman (wrongly confused by the agitators with the Board of Trustees) was subordinate to the Khalifa or vice versa.

Mir Mohammad Ishaq, one among this number drew up a number of questions calculated to draw out a decisive and unambiguous ruling on the point and submitted them to Hazrat Khalifatul Masih I for favour of an answer. Hazarat Khalifatul Masih handed these over to Maulvi Mohammad Ali for that purpose. In the answers which Maulvi Muhammad Ali submitted he assigned such an insignificant and ineffectual roll to the Khalifa that Hazrat Khalifatul Masih on reading these was struck with amazement. These questions along with the answers which he gave have been reproduced by Maulvi Muhammad Ali himself in Haqiqat-i-Ikhtalafat (pages 38–41) and any one can see what status and position and authority he gives therein to the Khalifa.

(to be continued.)

AHMADIYYA MOVEMENT IN FOREIGN LANDS

West Africa

The Rev. Alhaj F. R. Hakeem, our Missionary to West Africa in his latest letter writes as follows regarding the activities of our Mission in Gold Coast and Nigeria:—

"The Id-ul-Azha was celebrated on 26th March. On the occasion of Id-ul-Fitr the Ahmadies of the outlying districts were asked to be present at Salt Pond. But that entailed much hardship and unnecessary expense for the infirm and the destitute. Children and women also could not come. This time, therefore, only Ahmadies of the places which are not far removed from Salt Pond were asked to come and for those who could not attend in person I had prepared a Khutba in advance which some of the senior students of our school had committed to memory These students were sent to the places from where the Ahmadies could not attend the Id prayer in person. They led the prayer and read out my Khutba and thus though not in body yet in spirit all the Ahmadies of the Coloriy, as it were, were present in the vast congregation that had assembled at Salt Pond.

"It is to be regretted that this time we could not observe the Prophet Day as the Alfazal containing the information as to on what particular date it was to be observed reached us after the day fixed for the purpose had already passed. And though we had received no information or directions about observing even the second Tabligh Day from Qadian and when at last we received any information it was long after the Tabligh Day had passed. I would not miss observing all such functions, I fixed, therefore, the 8th April to be observed as the Tabligh Day and sent necessary directions and instructions to all the branches of the Movement in various parts of the Colony and Sierre Leone and Nigeria and from the reports that I have received it appears that to about twelve thousands persons the Message of Islam was conveyed. I gave a lecture at Salt Pond and sent by post some 775 copies of a pamphlet prepared for the occasion."

"It is about 14 months ago that I arrived in Salt Pond and though soon after I came here I paid a flying visit to almost all the

various centres of Ahmadiyyat in these parts I could, however, undertake no properly organized ispection tour up to now as my whole attention was devoted towards raising our Salt Pond School to its former standard and reputation. The conducting of the School standard forms a very important part of our activities. Any lowering of the education in our school tells upon the yearly grant that we receive from the Government and consequently upon our finances. The annual inspection of the School was over on 9th April and the inspector went quite satisfied. My mind became relieved of a burden that had heavily weighed upon it now free to go on a long missionary tour and from 9th April up till now I have seen more than 2,000 Ahmadies belonging to different Communities It is very difficult for the Ahmadies in Gold Coast to gather at a fixed place. A major part of the year the people spend in the cocoa gardens which are situated far removed from one another and some places are so far distant that a word has to be sent weeks in advance to enable them to see the Missionary at a convenient place. In spite of these difficulties in our way the tour has beeen a great success. every place public lectures were given and it gives me great satisfaction to state that the chiefs of almost all the towns gave me their unstinted co-operation and help. In Abasa and Gomoo two wholly Christian towns and specially in the latter town which is a great centre of Christianity in these parts I had the good fortune to expose the untenability and hollowness of Christian precepts and tenets standing at the entrance of the central church of the town. The whole congregation listened to me attentively and the Christian catchist in a vain effort to neutralise the effect which my speech had evidently produced upon the audience was badly discomfited. From here I went to Abakwaa where I had the rarest delight of my life by laying the foundation stone of the biggest and most beautiful mosque in the whole colony of Gold Coast in 1925. This is a purely Ahmadi town and my joy knows no bound when I find myself seated in the circle of Ahmadies who listened to and accepted the Message that came to them from across the seas. When I see that I was instrumental in bringing these people, dark of countenances but shining with the Light of Faith, to the fold of God's own Messiah, my soul bows in thankfulness before the Almighty, may His name be hallowed. Our Mission has taken deep roots in the Colony. The following, two incidents will, perhaps, bear out my statement. In spite of the repeated efforts I had made before I left for India in 1929 and after I came back last year in England and here I could not succeed in getting our Mission secure a mention in the Colony's Blue Book. The only

answer I got to my petitions in this connection was that under the heading of 'missions' in the Blue Book only the Christian missions would be mentioned. Sometime back I wrote a letter to the Governor repeating my request. To my great surprise the reply came that I should supply the relevant details regarding our Mission which shall be published in the 1933-1934 edition of the Blue Book. This shows that the Government has begun to realize the importance and significance of our Gold Coast Mission. Let me add here that the Ahmadies in the Gold Coast colony alone number 16,824 souls. God be praised.

The second incident worth mentioning which shows how far the prestige of the Ahmadiyya Movement in the Colony has grown is as follows. In May last the Government appointed a Chief for the town (Abakwaa). The said Chief is a Roman Catholic by religion but as the residents of the town belong to various creeds and denominations therefore before being entrusted with the execution of his office he was taken to the head priest of every creed who prayed for his long life and prosperity. Naturally he was brought to me also. Before praying for him I advised him and his ministers and councillors in a brief speech to discharge their duties and responsibilities justly and equitably and then presented to him a copy of the first chapter of the Quran in English. The Chief appreciated and admired my speech very much which was highly spoken of in all quarters. I remember quite well that when I paid my first visit to this town some years back and after having bought a plot of land arected a beautiful school building over it, I had to encounter severe opposition from the gentry of the town and was even served with a notice to quit the building as the people from whom I had bought the piece of land were not its lawful owners and now the same people along with their newly appointed Chief and his councillors listened to my speech very attentively. even reverently.

"On the Empire Day, 24th May, the boys of our school staged a drama in the school to which we invited about 80 select people from the town. But the actual audience was so large that we could not quite accommodate all of them. Our school in Abakwaa is making rapid progress in all directions and I am giving more time and attention to rearing and bringing up the new and young Ahmedies in the traditions of Islam and Ahmadiyyat and towards raising the standard of the School. My efforts in this connection have met with a large measure of

success. The Inspector of Schools who paid a visit to the School a few days went satisfied with the instruction and general condition of the school. In the school Log Book he wrote the following remarks:—

We have opened a new school in Ekwam Krome. Now we have seven Ahmadiyya schools in the Gold Coast Colony. The Dars of the Quran and Mishkat and of the books of the Promised Messiah is given daily. Besides that I teach theology in the school in Salt Pond. We have opened a theology class in which education is imparted to our would be preachers. I teach Arabic and the Quran to this class also. In accordance with the orders of Hazrat Khalifatul Masih I am making preparations to go to Nigeria where I will stay for about 6 months and my address there would be "F. R. Hakeem, Ahmadiyya Movement, P. O. Box 727, Lagos, Nigeria, West Africa." The Imam Ajose is incharge of the Mission in Nigeria. He works hard. The Nigerian Community have won the suit which had dragged on for two years regarding the ownership of our Jami Masjid. To Mr. Jibril Martin Bar.-at-Law, our zealous and enthusiastic brother a large measure of the credit for this signal success should go. Since I wrote my last letter 59 persons have joined the Ahmadiyya Movement. Alhamdo lillah.

Palestine and Syria.

We give below the English rendering of a letter which a renowned Syrian theologian and speaker wrote to our Missionary Maulvi Abul-Ata in recognition of the great efforts, the Maulvi Sahib is making to remove misunderstandings about the teachings of the Quran and in preaching and presenting to the Jews, the Christians and the Muslims alike in Syria and Palestine the progressive, invincible and all-conquering Islam. The said theologian whose name is Muhammad Hashim Rashid and who was sometime the bitterest and most implacable enemy of the Ahmadiyya Movement in the Land of the Prophets and when Sayyad Zain-ul-Abideen Wali Ullah Shah and Maulvi Jalal-ud-Din Shams in 1925 went to Syria, had gone so far as

even to issue a fatwa that the murder of our missionaries was permissable and had left no stone unturned to stir and exite the public against them. The theologian's opposition to the Ahmaddiyya principles and doctrines has seen no lessening and dimunition but he has been so much overwhelmed with feelings of gratitude and delight over the great services, rendered to the cause of Islam by the Ahmadiyya Movement that he has deemed it advisable to give expreession to them in a letter which he has written to Maulvi Abul-Ata and which is given below:—

To-Maulvi Abul Ata Aljullundhari, Preacher of the Ahmadiyya Movement.

DEAR BROTHER,

"Peace be with you. I have received a copy of your tract entitled ain-uz-zia-fir-rad-i-'ala' Kashfil Ghata (the Fountain of Light in refutation of 'a misconception removed'). The steadfastness, persistence and courage with which you have opposed and fought successfully the forces of Darkness, falsehood and infidelity have filled my heart with feelings of deep gratitude and thankfullness and I hope that God will direct your steps to the path of true Islam of which one of the fundamental principles is that the Holy Prophet Muhammad (Peace be upon him) was the last Prophet and that no Prophet with a new law or following an old law can come, with the exception of Jesus Christ who went up to heavens alive in his physical body and who will descend from the heavens on the wings of angels in the Last Days and will follow the Holy Phrophet and the teachings of the Quran and will refute and oppose all principles and doctrines contrary to Islamic precepts. And this will happen when the Mahdi will appear as is recorded in the books of Traditions and is believed in by the Muslims. The Messiah will fight the Dajjal and will kill him by his spear and the forces of evil will be put to rout in spite of all their deceptions and cheatings, plans and strategems. But my disagreement and difference with your beliefs and doctrines cannot prevent me from paying a whole-hearted tribute to your great and noble missionary activities and efforts nor can it prevent me from praying that God may help you and assist you in the noble work you are doing and that you may continue to fight false docrines and tenets and in this way help the Muslims by preaching true and right bliefs.

"Members of the Ahmadiyya Community! You have no

disagreement with the Muslims in must of their beliefs and religious practices You are at one with the orthodox Muslims in fighting the false doctrines of the God-head of Jesus Christ and other similar polytheistic beliefs. I, therefore, did not like the statement recorded by you in your tract made by a certain person to the effect that the Ulema of Islam look askance at the evangelistic activities of the Ahmadiyya preachers. This statement is a lie and a libel against the Muslim Ulema. Disagreement in our views regarding the death of Jesus Christ cannot stand in the way of our presenting a united front to the preachers of false beliefs and in demolishing the edifice of totally wrong and erroneous doctrines have written these few lines to show that my unqualified and unreserved sympathy and support go with you in your discussions with the up-holders of idolaterous and polytheistic doctrines and in your endeavours to establish the true belief of the One-ness of God and to refute and repudiate the doctrine of the Divinity of anybody else beside Him. I request and hope that you would send me 15 or more copies of your tract entitled 'ain-uz-zia that I may distribute them among Muslim brethern so that they may like me know of your great services in the cause of Islam and recognize and appreciate them. Let it remain no secret that the Muslim respect and accord unstinted appreciation and recognition to the services of any one who may co-operate with him in fighting and opposing false beliefs and in establishing the doctrine of the Oneness of God I am anxiously waiting for your reply and pray that God may vouchsafe you the power and light to agree with the Muslims in all other beliefs and that He may guide you to the right path and save you from the fires of Hell on the day when authority will be for God alone."

Yours sincerely,
MUHAMMAD HASHIM RASHID

Al-Khatib, Damas, Syria.

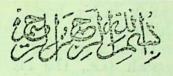
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المُنْ الْمِنْ الْمُنْ الْمِنْ الْمِنْ

In the name of Allah, the most Beneficent and the most Perciful.

The praise Him and invoke His blessings upon

His exalted Prophet.

"A Frofket came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."

A GREAT SERMON

Delivered by Hazrat Khalifa-tul-Masih, Head of the Ahmadiyya Community at Qadian on the 19th October, 4934.

After reciting the opening chapter of the Holy Quran Hazrat Khalifa-tul-Masih said:—

First of all I direct all our missionaries present here in Qadian that immediately the Friday prayers are over they should present themselves at my house in Darul Anwar, as I intend to send them out on an important mission in connection with the forthcoming Assembly elections. They will be required to proceed to Sargodha, Jhang and Mianwali districts. The Nazir Daawat-o-Tabligh (i.e., Secretary for Missionary work) should see that they are immediately provided with the money necessary for the journey so that they may start this very day.

In the next place I wish to draw the attention of my friends to the fact that the Government, in view of

certain considerations—considerations which I do not regard to be right and proper-have notified (and we have promised to fully co-operate with the authorities in this matter) that during these five days, or rather perhaps up to the 27th of this month, no one in Qadian should carry any stick in his hand. Accordingly you will notice that although it is a tradition in our family never to go out without a walking stick and although the promised Messiah (i.e., the Holy Founder of our Movement) himself used to say that whenever he went out he invariably carried a stick, still, in deference to the order issued, I have come here to-day without a stick. When Lam showing such scrupulous regard for this order it behaves every member of the Ahmadiyya Community to obey it and fulfil the promise that has been made on our behalf. All Ahmadies should therefore abstain from carrying any kind of stick during these days.

After this I wish to say that in about a week's time, provided the Almighty God gives me the power and the opportunity to do so, I intend to make a very important announcement to my community. deferred this announcement as I do not deem it proper to make that announcement during the coming six or seven days. At the end of that period when I make the announcement I will also state the grounds which have necessitated it. Meanwhile I wish to recall to your mind that you call yourself Ahmadi; you claim that you are the chosen people of God; that you believe in the Messenger of God with the complete and entire conviction of your innermost beings; you claim that you have tendered your lives and properties at the altar of a righteous and sacred cause; and you claim that in return for these sacrifices you have entered into a sacred covenant with God, with Heaven as your reward. Many among you have solemnly renewed this promise at my hand, while thousands among you have taken this pledge at my hand for the first time, having come into the fold of Ahmadiyyat during the days of my own Khilafat. God Almighty says in the Holy Quran that if your parents, your sons, your wives, your near and dear ones, your properties and estates are dearer to you than God and His Holy Messenger, then your Faith has no reality in it and no value. announcement which I will make, will be no ordinary announcement; it will be a declaration of war for every person having a flaw or a weakness in his Faith however slight; it will be a declaration of war for every person who hides in his heart even the faintest tinge of hypocrisy. Nevertheless, I know for certain that the members of our community, with very few exceptions, are all true believers and stand firmly by the sacred convenant which they entered into at the time of taking the oath of allegiance and that they are, always and at any moment, ready to make any sacrifice which they may be called upon to make under this convenant. It is forbidden to the congregation to speak during the sermon but when the Imam allows it is permissible to do so, and I ask you here and now whether you stand by the pledge you have given. (Shouts of yes, yes, certainly, most decidedly-from all sides.) I, then, impress it upon you that you having sold your properties and your lives at my hand, I can, within the limitations imposed by the Shariat, (i.e., the laws of Islam) demand any sacrifice from you; and that it is the bounden duty of every Ahmadi to respond loyally and wholeheartedly to any demand that I might deem proper and necessary to make. Whosoever will fail to do so will prove himself to be a hypocrite and not a true Ahmadi.

Now the first demand which I make and which I look upon in the light of a test of your obedience is that a jalsa is going to be held here about which I have received reliable reports that the conveners of this jalsa are bent upon creating a disturbance of one kind or another at Qadian, and if these reports are correct I order every member of the Ahmadiyya Community in no case to utter a word or raise his hand against any one during these days even if he be assaulted and beaten. This order will apply to such cases also (if any there be) in which there may be extreme and imminent danger to life and it imposes an absolute restriction,

for the time being, upon both the hand and the tongue of an Ahmadi. If, during these days, any of you should come upon a scene where an Ahmadi is being assaulted or actually killed even then he should pass' quietly by and should in no way try to help him. I would, however, instruct that those of you who possess photographic cameras should prepare them for instant use and always carry them on their person, and all others who can conveniently procure such cameras should at once proceed to do so, and whenever and wherever an Ahmadi is being assaulted or beaten by our opponents and wherever the police are careless and negligent in the proper discharge of their duties or show bias or favouritism or act unjustly photographs bearing out the fact should immediately be taken. They should say nothing, do nothing, beyond taking snaps of every such situation in which policemen or officers on the spot may be lax in the proper discharge of their duties or in which any Ahmadi may be found being victimized. If, therefore, these reports which I have received are correct and if our opponents are really bent upon mischief then this order of mine will serve as a test for your professions of faith and will bear out as to how far you are prepared to sacrifice your lives in the service of religion. Then I shall put my second demand before you and shall see to what extent you fulfil it. But as I said I do not wish to put the second demand before you during the days of the Aharari Jalsa lest it should be construed as a retaliatory measure on our part, and lest it should open some other door of disorder and disturbance. When, however, this jalsa is over I shall see how many there are among you who are ready to make the required sarcifice.

You cannot but be aware that the sacrifices which our Community has made so far are quite insignificant as compared with the sacrifices rendered by the followers of Moses or the disciples of Jesus or the blessed companions of the Holy Prophet Muhammad (may peace and blessings of God be upon them all). But the time has now come for us to make sacrifices of a kind

and in a manner which, bearing early fruit, should raise us to those heights to which it was the holy mission of the Promised Messiah to raise those who follow him.

I am confident that if any of you are called upon to travel to far distant countries without as much as a penny in their pockets they will at once leave the comfort of their homes and start forthwith on their journey; that if any among you are called upon to materially change their standard of life and way of living, they will not be found wanting; that if any among you are required to wholly devote themselves to the service of the Community, they will cheerfully come forward for the purpose. But those who fail to fulfil these demands, we shall no more count as belonging to us and their connection will be severed from the Community.

A very heavy and grave responsibility has been laid on our shoulders. The Government has offered a grave insult to our Community-so grave that there can be no rest for us, no peace of mind until that insult is wiped out. But our efforts shall be strictly confined within the law and the ways and means to which we shall resort shall be the ways and means of love and amity. I am here reminded of a remarkable incident in the history of the British Army. An officer on one occasion, while speaking to one of his men used abusive language. The great soul of the soldier writhed under the insult but he controlled himself and remained silent. Sometime afterwards during the war the officer was called severely to account for his failure to capture a strong enemy position allotted to him. He knew that the position could not be carried except at a supreme sacrifice and he called for ten volunteers who may, for the sake of their King and country, go unflinchingly into the furnace. When these ten heroes had stepped out he called for a volunteer from among these for a still harder task-that of marching out to the assault at the head of these men in the face of a withering and annihilating enemy fire which scarcely

left one chance in a hundred, of his coming through. The man who now came forward was the selfsame man who had suffered that deadly insult at the hands of the officer whose honour he was now staking his own life to retrieve. He dashed out at the head of his comrades through a living inferno of streaming lead and God protecting him he captured the position. When on his return he met his officer, the latter offered his hand as a token of cordial congratulations and of his deep sense of gratitude. But he declined to take the proferred hand saying that it was in this way that he had avenged himself for the insult which that officer had offered him and that he had no mind to debase himself by shaking hands with him. Our revenge also (God willing) will be of a similar nature. We shall bring it home to the Government that the charge which they have brought against us is false. We shall show them that we are far more faithful and loyal than even those Government officials who hold important posts and draw large salaries. We shall show them that we act up to the teachings of the Promised Messiah concerning the maintenance of peace and tranquillity to an extent and in a manner the like of which can not be found among any people in the world to-day. We shall put them to shame by avenging ourselves in this way and the coming generations will see how mean their attitude was towards a Community so truly loyal and so truly peaceful. But I will issue instructions regarding it later on and then it will be the duty of every true Ahmadi to obey them.

For more than 50 years we have upheld law and order and have sarificed lakhs of rupees in the interests of the Government and no one can show that we ever took or desired to take as much as a copper in return. We have in our possession papers in which the Government has eulogistically recognized the services rendered by our family and which contain a promise in clear words that our family would be restored it its state of former greatness. Our ancestor held the title of Haft Hazari from the Mogul Emperors—a title that was seldom bestowed on any one other than princes of the

royal blood. He also held the title of Azud-ud-Daula, i.e., the strong arm of the Government. But we have never placed these papers before the Government and never asked for restitution. Neither on the other hand have we suffered our zeal in the service of law to cool in any way but have with each succeeding day acted with increasing loyalty. We have fought against the Congress; we have combated the Ahrar Movement and in these struggles we have spent lakhs of rupees on the side of law and lawfully constituted authority. We have even sacrificed valuable lives. During the Great War we offered the best men in our Community for Military service. We have in our possession various letters and communications by Sir M. O'Dwyer, Lord Chelmsford, Lord Irwin, Sir Malcolm Hailey, Sir Geofrey DeMontmorency and other high-placed officials, some over their own signatures and some over those of their secretaries, in which they have borne testimony to the unflinching loyalty and the highest sacrifice of our Community. But to-day the officers of Government say that we are disturbers of public peace. Come what may we shall never take rest until this terrible and false charge is fully and thoroughly exposed, and in future also we shall uphold law in a manner which will conclusively prove that we are prepared to make far greater sacrifices and are far more loyal to the King-Emperor, the Government of India and our mother country than those who draw thousands in salaries in reward for their services and then present themselves before His Majesty's Government with their beggar's bowls in order to get a title or some other reward. We are true believers by the grace of God and a true believer is never afraid. The loyalty which we have shown to Government we always show in pursuance of our established principles. Our religion teaches us to remain faithful to the Government under which we live. Therefore, even after this serious provocation, we are not prepared to forget our principle which amounts to a covenant with God and we shall bring it home to the Government that it is grossly misled or mistaken in bringing this charge against us. I, therefore,

direct that in the coming days no Ahmadi should raise his hand or open his mouth, no matter how great the disturbance and how serious the provocation might be. As there are some hypocrites also in Qadian, it is possible that they may become instrumental in creating some disturbance. In view of this fact I order that even if you see your own father or brother or some other near or dear friend or relative being assaulted or beaten before your very eyes it will not be permissible to you to go to his help. You should on every such occasion leave that place and going to the responsible officials of the Community or the Government authorities draw their attention to the matter but you should in no case act upon your own initiative and should keep perfectly quiet until the jalsa is over. In other words I am taking away from you for the time being even your right of self-defence. At the end of the Jalsa I shall tell you how while still remaining within the bounds of law and order and still remaining as we must remain the loyal subjects of the King-Emperor, we can disprove the flagrant and unjust accusations which are being brought against us to-day.

THE INFLUENCE OF ISLAM ON ASIATIC

Si monumentum requires circumspice.

From Suez, where three continents meet, to the extremity of the Far East, the student of sociological history has only to look around to apprehend the extent of the influence of Islam on Asiatic culture, to put it more accurately the influence of Islamic culture on the civilizations of Asia. For, as a prominent Indian leader once pointed out, the terms, "the East" and "Asia" are vague and misleading, since there are tremendous differences, national and cultural between the different countries and nations of Asia, between, par example, the Bedouins of the Arabian desert, the Hindus of India, the nomads of the Siberian steppes, and the pastoral tribes of Mongolia. Ethnically, there is no link between these races of Semitic, Aryan and Mongolian origin, respectively, their languages and cultures are distinct, they have no common factor save their co-existence on the continent of Asia.

Failure of Pan-Asianism

We said, they have no common factor, we should have said they had none, till they came in contact with the religion and culture of Islam. For, while the Pan-Asianism of Pandit Malaviya's dreams has no existence in reality, save perhaps as a pawn in the game of the Soviet intriguers behind the Pan-Asiatic Conferences which, the Chinese and Japanese, who count, deride, the bond of Islamic brotherhood is a very real one, and the influence of Islamic culture has had the effect of creating a common factor between Bedouin, Turkoman and creating a common factor between Bedouin, Turkoman and Indian. In varying degrees, and at various times, on the other hand, Islamic culture has touched and permeated harab, Hindu and Mongol, to a far greater extent than Arab, Hindu and its off-shoot, Budhism. For, while the Hinduism and its off-shoot, Budhism. For, while the

Wall and of Japan, it has not touched the civilizations of these two countries, which are informed and inspired respectively by the ethics of Confucianism and the hero-worship of Shinto.

Mongolian Buddhismo

While there is so little in common between popular Buddhism and the professed Buddhism of the Chinese and Japanese, that the latter call the Daibotsu Osaka Sama (the black god) and the former worship him along with a number of animistic deities, the attachment of the Mongolian Turkomans of Central and Eastern Asia is no less real and orthodox than that of the Arabs of the Hedjaz. On the cultural side, the influence of Hindo-Buddhism in China and Japan is nil. take only one example, the essence of the Buddhist ethic, as distinguished from its agnostic philosophy, is its pacificism and humanitarianism, carried to such an extent that the Jain Buddhists of India are said to go out after dusk with their mouths covered lest perchance they might ingurgitate an insect and thus take life, the Chinese and Japanese are eaters of flesh to a man, and in the latter case at any rate, warlike to a degree.

Real Penetration

On the other hand, where Islam has penetrated as a religion its culture has permeated the Islamized races, raising them from savages, such as the non-Muslim Turkomans were in the days of the terrible Ogatai, to civilized and disciplined people like the Mughals who invaded India with Babar. Nowhere, by the way, was the influence more evident Islam of than in its effect on the Turkomans of Central and Eastern Asia, whom it raised from the position of savage nomad warriors who had no fixed abode, but wandered from tract to tract in search of pasturage for their crops and spoil of ravaged cities for themselves. Between the hordes of savages who terrorized Central Asia and finally swept across Arabia into Europe under Chenghiz Khan, and the highly disciplined troops and cultured officers of Babur there was a difference that no force could have wrought save that of Islam,

Turkoman Civilization

Historians of the Turki races, one off-shoot of which conquered and colonized India and came to be known as the Mughals, paint a terrible picture of the barbarous manners and savage cruelty of these scourges of humanity. Between Ogatai, the most terrible of the Chiefs of the Turkoman hordes, who slew men and women and children for the love of slaughter, to the humane and cultured Babar, was a transition impossible in a few hundred years save through some miraculous agency,—and that miraculous agency was Islam.

Islam and the Mongols

To trace the transition from the savagery of the Mongol hordes, nomads and brigands by blood, to the ordered luxury and high civilization of the Mughal Court in India under the Timurid Kings is to give the history of the influence of Islamic culture on one very important Asiatic race, a branch of which gave India its lingua franca and a revenue and judicial system which were entirely adopted by the East India Company when they first came into power as tax-farmers of the Mughals, and which are still the basis of our administrative system.

Muslim Culture

Urdu is still the lingua franca of India, the only language which will carry a man from one end of the country to the other; over a great part of the country it is the court language; it is the only language that has so far successfully been adopted as a medium for University education. It was the Muslim artists who first showed India that pictorial and statuary art lay in the interpretation of reality, not in monstrous imaginations of manyheaded and many-armed monstrosities, the like of which there never was on land or sea. And above all it was through Islamic cultural influence that the ideas first came to be conceived in this land of the equality and brotherhood of all men, of the right of man to humane treatment as a man, and not as a member of a particular race, caste or country. If in Europe it was through Islam that the jus gentium or international law was first recognized as against that purely national and municipal law which sanctioned the perpetration of any atrocity on those

beyond the pale, so in India it was the example of Islam that taught that there was a brotherhood of man that transcended the brotherhood of race and of caste.

India's Mission-or Islam's

In a recent issue of the Hindu review Prabuddha Bharata, it is claimed that the mission of India has been to spread the gospel of love and peace, and that it was in this way that the influence of Indian religion and culture spread over to Ceylon, Burma, Siam, other lands of Indo-China, of Malaya and Indonesia, to Afghanistan, Turkistan, China, Korea and Japan. And wherever the Indian civilization went, it uplifted people, instead of extirpating them or destroying their cultures, as is the case with Westerii civilization.

Almost every word of this applies to the spread of the religion and culture of Islam, which are undoubtedly predominant in Malaya, Afghanistan, Turkistan and Indonesia, whereas Hindo-Buddhism, as we have tried to show has never had anything more than a nominal influence among the Mongolian races. And whereas the influence of Hinduism in uplifting peoples has resulted in producing in India, millions of Harijans deprived even of human rights, Islam has civilized and made men of even the most savage races with whom it came in contact, whether among the head hunters of Java and Borneo, or the savages of darkest Africa. The civilising influence of Islam among the primitive tribes of Africa, as compared with the influence of Christianity is indeed admitted, even by British officials and British missionaries.

A Practical Religion

And if Islam has thus been successful as a civilizing influence in Asia, as in other countries, and if its culture has to a great extent become that of those who have come within its religious fold, it is because Islam is a polity as well as a religion, it is in fact a practical religion, which is as much concerned with the conduct of a man's wordly affairs as with his future life. Islam is essentially rational as well as essentially practical. "The first thing created", says the Prophet of Islam, "was reason. God has not created anything better than reason."

"Verily a man has performed prayers, fasts, charity and pilgrimages and all other good deeds", said the Prophet on another occasion, "but he will not be rewarded save in proportion to the sense he employs." The Quran states: "There is no piety in turning your faces towards the East or the West."

The True Faith

According to Islam Iman (faith) means knowledge of a thing with such a conviction as to its truth as will incite one to live up to it. It does not signify belief that cannot be translated into action. Islam does regard rituals and ceremonies as essentials but not as fundamentals of religion. In fact, mere dogmatic doctrines have no use for a person who doest not observe his religion in every deed and action, in every thought and conception. It is this essentially practical and rational character of Islam that has made Islamic culture a deep-rooted and permanent influence in Asia. And, Islam does not stand still, steadily its influence is increasing, if in the past that influence did not to any great extent penetrate China beyond the Great Wall, or permeate the Island of Japan, there are indications that this influence is being felt in both these countries, particularly in Japan which is keenly interested in the heroic struggle for freedom of the Muslim Turkoman subjects of the Chinese Republic.

Conclusion

This article does not aim at being encylopædic. Obviously the influence of Muslim culture in Asia was strongest in Arabia and Persia, The Arabs it raised from the position of a barbarous Semitic tribe, given over to idolatry and human sacrifice, to the conquerors of the world, the bringers of civilization to Europe. The Persians, too, it raised from primitivism to a high position among the nations of the world, and to-day Persian civilization is basically Islamic, as indeed is the civilization of all of the brown and black races that count in the modern world. But to write of Islamic influence in Persia and Arabia would be to write, not a magazine article but a book, not indeed a book but an encyclopædia.

OTHER PARALLELS

By Maulvi Muhammad Din, Late Muslim Missionary
in America

Mr. Hans Thimme, a graduate of the Universities of Marburg and Münster, and an Exchange Fellowship Student in U. S. A. in 1932-33, writes on Mormonism and Islam in the April issue of the Muslim World. The ostensible reason assigned is comparative religion, but the insinuation, as it comes out at the end, is that both the religions (Islam and Mormonism) are representatives of the type of Theocratic-Autocratic systems cropping up at stated periods of world history, striking parallels of which could be found, he says, in the mysticism of India and of the Catholic Middle Ages, the Catholic-Protestant controversies and the Mahayana and Hinayana split in Buddhism or the Amidaten-Buddhism in Japan. The founders in both cases (Islam and Mormonism) in his opinion misunderstanding the real purport of the kingdom of God mix up divine and human elements, and so set up the systems in which sin is undervalued, stress is laid upon actions rather than grace, salvation is claimed as their special enclave or preserve.

The reader would at once realize that the writer wants here to kill two birds with one stone. It is not so much as to show parallels for the sake of comparative religion but for the purpose of striking a blow at Islam from a new angle that he comes out under this guise. He seems to think that as there are some points of contact between the history of Islam and Mormonism which, by the way, does not reject Islam as do the Christians; hence if it can be shown that such types and phenomena are historical occurences, then by implication Islam would stand condemned. He, of course, maintains that he is out not to condemn and he is astute enough to hide his real feelings under the so-called differences between the subjective and objective truths; but his objective is evident but he hides it under the bushel

Now this is nothing but the old Christian stuff and it is for this reason that we have been forced to find out other parallels, so that our friend can realize that judged by his own standard Christianity as well as pre-Christian revelation on which Christians is based stands and falls with Islam. The first parallel cited is the visionary gift. Joseph Smith and the Holy Prophet Muhammad he says being restless by nature sought salvation for their people by retiring to solitudes wherein both had visions, the one of the angel Moroni and the other of Gabriel, True, but what shall he say of Jesus in the wilderness and the sudden appearance of the Holy Ghost in the form of a pigeon which gives out that Jesus was the only son in whom every body was to believe? Visionary, of course, why should Moses, Elijah, Abraham and a host of others be called in to comfort Jesus in the great tribulation of his soul and all made to declare with one accord that Jesus was the chosen one of God? The very foundation of Christianity and the pre-Christian revelation rest upon visions. Joseph had a dream and his wife Mary too, and the angels guide their footsteps in and out of holy land on their way to Egypt. "The word of God came unto Abraham in a vision", says the old There are scores of such prophetic visions both in Testament. the Old and New Testaments and angels of God'ascend and descend upon prophets imparting their messages in loud clarion Take' away these visions and the appearances of the angels, and the whole Christian superstructure falls to the ground. No doubt the Holy Prophet of Arabia and Joseph Smith both retire and both have visions. But so did Jesus and Moses and Abraham and Joseph. Solitude and retirement are both prophetic characteristics, but God brings His chosen ones forth to preach to the people. It is a goodly company and a striking parallel, Mr. Hans Thimme. You cannot get away from it. As to your digression into other fields, whether the Holy Prophet's state of mind indicated doubt or uncertainty that is beside the point. We are concerned here with the parallels alone and they are there, not only in the case of the old prophets, but also in the case of Jesus who has constant recourse to retirement and solitude where he had beatific visions of prophets and angels. Nay he has a glimpse of and viva voce with Satan too What-do you say to that? He who sups with the devil must have a long spoon!

The second parallel he cites is the production of the two books, the Holy Quran by the Holy Prophet Muhammad and the Book of Mormon by Joseph Smith. He says Muhammad and Joseph Smith both felt themselves to be real prophets honoured by the angel of God with a revelation which was to make an end of the religious, political and economic distress of their times. "In both cases the prophecy is given in the form of a book, though neither of them was capable of writing a book." I suppose a better parallel could have been cited had it been declared that Moses was the exact counterpart of Joseph as the former got the tables of the 'Jewish Law ready inscribed on Mount Sinai where he had retired to a continual seclusion of forty days and forty nights. And it is these Mosaic books on which the Christian scheme is alleged to be based. Of course I would be deviating from the subject if I said that most of the so-called Mosaic law is based according to the overwhelming modern scholarship and research upon the code of Hammurabbi. may I add that the Sermon on the Mount gould also be cited as another parallel since it comes to be preached immediately after Jesus' coming out of his retirement into the wilderness where he is said to have fasted for forty days and forty nights, and after his final meeting with the Satan who is said to have invited Jesus to a special feast? How the tabulation of the Sermon on the Mount came to be had in its present form, would indeed take me off to a different line and for this I would draw the attention of the reader to my article on the subject in a previous volume. Anyway these parallels could easily be cited to which could also be added,

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the historic instance of Buddha's enlightenment after his complete isolation from the rundane affairs. One is free to indict this or that system, but one must not try to conceal the truth. This happy-go-lucky way of going about religious sport is a nice pastime provided it is done indoors. On the public rostrum it is all the other way about.

His third parallel is that the Holy Founder of Islam and Joseph Smith "both acknowledge the Old Testament and New Testament as divine revelations". Yet both owing to "their imperfect knowledge alter the teaching of the Bible by subjective additions and arbitrary changes," and both when later on charged by the Jews and Christians with untruth and inconsistency "excuse themselves by saying that the Jews and Christians had falsified the original revelation of God." - Now we cannot vouch for the position of Joseph Smith in this matter, but judging from the constant misrepresentation of Islam at the hands of the Christian Missionary it is not improbable that Mormonism too must have suffered a similar fate. He who can lie about one can have no scruple about the other. Be that what it may his statement of Islamic position is utterly false. The Holy Prophet, or the Holy Quran for the matter of that, never acknowledged the Old or the New Testaments as the word of God. believes in the Torah or the Injil or the other books of the Prophets, but it clearly explains what it means. It believes in what was, sent down upon Moses or Jesus or other prophets in the form of revelation, or what the prophets of old wrote down themselves under divine inspiration. It is evident that none of the books of the Bible come under that category, though some of these books have sprinklings of divine words here and there, but they are not what is implied by divine revelation, nor do the writers of these books believe or claim them as such. Hence the very ground is taken away from under this parallel. But what if the parallel holds? Isn't it a fact that both the Old and the New Testaments are garbled versions given by interested parties, while there is a good deal of truth and untruth mixed up in them? Give us but one out of the whole of sixty-six books in the Bible which can be said to be a pure statement of fact,

Not one of them has stood the test of modern scholarship or historical analysis. Islamic position is consistent, reasonable, and historic, which is amply borne out by modern scholarship and research. But to come to our point. Could not our friend find a third parallel? Did not Moses, David and Jesus believe in the law and the Prophets? Were they not charged with the violation of the law? Did not Iesus declare the immutability of the law and the Prophets, yet he himself found fault with some of its provisions? Divorce he abrogated and issued new injunctions. His predecessors in the office of prophethood he declared as thieves and robbers and the Jewish law was proclaimed to be a curse by Paul. Jesus declared at first that his mission was for the house of Israel alone and he would not give his message to others whom he called by the name of dogs and swine; yet later on towards the end of his ministry he is alleged to have enjoined universal evangelization. He gave out that he was destined to rule the house of Israel on the throne of David and to this end he exhorted his disciples to arm themselves with swords even if they had to sell their garments, promising twelve thrones to twelve of his disciples but later on when all his delusions were shed he said that his kingdom was not of this world, and that he who lived by the sword should die by it too. He stressed humility and meekness in his Sermon on the Mount, but when it came to himself he did not scruple to shower the vilest abuse. These are but a few of his inconsistencies, yet Mr. Hans Thimme says that the Holy Prophet called in his own revelation to defend himself or his wife or to establish' his autocracy. May I humbly draw his attention to the so-called books of Moses where theocracy and autocracy were brought to reside in the custody of the house of Moses and Aaron? And he should not forget Jesus too who was very touchy on matters pertaining, to his own person, and how fond he was in emphasising his own importance to the exclusion of all others. The poor that he wanted others to serve he utterly neglected when it came to choosing between himself and them. "The poor ye shall always have with you but me ye shall not have," he would say on such occasions,; yet he would forget that he had already said that he would

abide with them till the end of the time. Law must be obeyed and law must be fulfilled; he who broke the smallest particle of it was to be smallest in the Kingdom of heaven, but himself he declared the master of the Sabbath and treated it as he pleased-nay he allowed even his disciples to set it at naught. Fasting was an obligatory part of the law, yet his disciples broke loose from its restraint, and rather than rebuke them for this remissness he speaks in disparaging terms of all fasting. He calls it a mourning which did not become his disciples because they were the bridegroom's party and he the bridegroom, and so long as he was with them there was to be no more mourning and grieving. Yet it would be otherwise. when he left. But could he leave them at all in view of his promise that he would abide with them to the end of time? Then what becomes of the fasting? How kind of him to take away the burden of the law! It was this latitude - very probably shall I call it a laxity-which inspired Paul to dispense with the law altogether and dub it a curse. Yet how is one to reconcile this attitude with Matt. v: 19 "whosoever, therefore, shall break one of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven, etc.? By the way Mr. Hans Thimme says that he believes 'in the subjective honesty of both Prophets,' 'but that,' he says, "does not exclude objective error." In plain language he means that both were obsessed with the righteousness of their cause and subject to hallucinations and taking their hallucinations for certainties they did not scruple to use worldly means to attain their ends. If that is what he means, then I would put him the question: What think ye of Jesus? Let him bear in mind the few points noted above and see whether the appearance of Gabriel or Moroni has its counterpart in appearance of the Holy Ghost in the form of a dove or pigeon?

The fourth parallel that he seeks to set forth is the gradual development in their messages. Their first revelations, he says, were more or less thoroughly devoted to matters of religious repentance and obedience to the divine law but their later products are more and more devoted to matters of this world; both believe that they are carrying out the will of God. Both

believe their messages to be the ultimate and universe revelation. "Both, therefore, teach the contents of their message to a large circle and try to spread abroad the belief in it not only in their own country but throughout the whole world" To take the last part of his parallel first we can do nothing but quote Mark XVI: 15 to give one parallel. Jesus says, "Go ye into all the world and preach the gospel to every creature." These would are an ample evidence of the fact that Jesus believed in the ultimateness and universality of his message, or else he would not have bidden his disciples to go into the four corners of the earth to deliver that message. But if Mr. Hans Thimme entertains doubt about it, I may draw his attention to the following:—

"And repentance and remission of sins should be preached in his name among all the nations, beginning at Jerusalem." (Lk. xxiv: 47.)

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptising them in the name of the Fa her, and of the Son, and of the Holy Gost." (Matt. xxviii: 18, 19.)

Let him also bear in mind the early disavowal of Jesus to preach his mission to the outsiders and gentiles. Does'nt he see any inconsistency, contradiction or development?

As to the gradual development of Islam, from spiritual into worldly matters, it is not for me to say anything. I have only to show that similar developments took place in the case of others, in whom Mr. Hans Thimme believes, and therefore I have but to cite the parallels to point my tale. Of course Jesus ministry is too short to afford an ample evidence but there are indications to show which way the wind blew. In the case of Jesus the development however takes the reverse direction. For instance we know that directly he comes into the public eye he begins to preach about the kingdom of heaven. Even his disciples take him to be 'the king of Israel.' (John I: 49.) Jesus too laboured under the same delusion, and he believed that being a scion of the House of David he was destined to set up

again the same old kingdom among the twelve tribes and he verily believed in the twelve thrones which in anticipation of the fulfilment he apportioned among his disciples. So strong a root had this idea taken among his disciples that one of the women, Mrs. Zebedee, the mother of the two of his disciples, came to him one day to ask of him to "grant that these my sons may sit, the one on thy right hand and the other on the left, in thy Kingdom". But before long the disillusionment set in and he had to confess that his kingdom was not of this world, though but a short while ago he had commanded his followers to buy swords even if they had to sell their garments in procuring them, (Luke xxii: 36.) Apparently it was under this very impression that he was trying to strengthen the general purse and pooling resources. (John xii: 6; Matt. 19, 21.)

Various other developments can also be pointed out but space forbids. All I can say that may Christian friend would have done well if he had kept in view the gradual unfoldment of the Mosaic law where there is ample material for this spiritual to worldly development parallel.

My point in showing these other paralles is that Christian gentlemen should think twice before they condemn others. They are apt to make generalizations which cut both ways, yet in their blind zeal they hasten to strike at others, but the blow recoils on them. I have given these other parallels to show that if Islam falls by these standards Christianity too goes with it.

I have purposely refrained from touching on political developments in Islam and Mormonism became that is too well known to need any comment. For a parallel the wars of Moses, Joshua and other leaders of Israel under divine guidance can be cited.

ISLAMIC CONCEPTION OF A LEAGUE OF NATIONS.

For the settlement of international disputes Islam lays down rules which contemplate a body like the present League of Nations; only this League of Nations does not yet embrace functions which Islam enjoins on such a body.

The Holy Quran says: "If two Muslim nations fall out, make peace between them (i.e. other Muslim nations should try to prevent a war between them, and should try to remove. the causes of friction and should award to each its just rights.) But if one of them nevertheless attacks the other (and does not accept the award of the League of Nations) then all must fight the former, till it submits to the command of Allah, i.e., till it is willing to abide by an equitable settlement) and when it so submits, make peace between them, and act with justice and equity for God loves the just." (XLIX: 9). This verse lays down the following principles for the maintenance of international peace.

As soon as there are indications of disagreement between two nations, the other nations instead of taking sides with one or the other of them should at once serve a notice upon them, calling upon them to submit their differences to the League of Nations for settlement. If they agree, the dispute will be amicably settled. But if one of them refuses to submit to the League, or having submitted refuses to accept the award of the League, and prepares to make war, the other nations should all fight it. It is apparent, however, that one nation, however, strong, cannot withstand the united forces of all other nations and is bound to make a speedy submission. In that event terms of peace should be settled between the two original parties to the dispute. The other nations should act merely as arbitrators and not as parties to the dispute, and should not put forward claims arising out of the condict with the refractory nation, for that would lay the foundation of fresh dispute and

dissensions. In settling the terms of peace between the belligerent nations care should be taken that the terms arrived at are just and equitable with reference to the merits of the dispute. The arbitrators should not be influenced by the fact that one of the parties had defied their authority.

If a League of Nations were established on these lines, international peace would be secured at once. All mischief arises out of the fact that when two nations begin the quarrel, the other nations either play the part of amused spectators, or take sides in the dispute. Such conduct, instead of removing the causes of friction, accentuates them. The other nations should, without expressing any opinion as to the merits of dispute, call upon the parties concerned to submit differences to the League of Nations, and should reserve the expression of their opinions till they have heard all the parties and completed their enquiry. They should then make their award. If either party refuses to accept the award, the nations composing the League should make war upon it, till it makes submission, and when it does so, they should settle the original dispute between the parties and should not put forward new demands arising out of the conduct of the refractory nation. For if the nations composing the League were to take advantage of the position of the vanquished nation and impose terms on it calculated to secure advantages to the arbitrators themselves, they would be laying the foundations of mutual dissensions and jealousies, and the League would not be able to command the respect and sympathy of the peoples of different nations. Their final award should, therefore, be confined to the original disputes between the parties and should not travel beyond it.

As to the apportionment of the costs of such an international war, they ought to be borne by the members of the League by whom they are incurred. In the first place, I believe, the necessity of such a war can scarcely arise. Every nation would realise that it would be futile to contend against the united will of the nations. Secondly as the whole scheme would be based on honesty and would be free from any suspicion of self-seeking on the part of any nation, all nations would be glad to join the

League, and thus the expenses which will fall to the share of each nation would be comparatively small. Thirdly as each nation would derive a benefit of the working of this system, each would be prepared to make some sacrifice for it, and as wars as fought at present would become less frequent the resulting security and saving in men and money would be cheaper than the price which the nation would have to pay in the form of its share of the expenses of an international war as above described. If, however, it be supposed that the nation would have in this way to pay some extra expenses even then they should be prepared to make some sacrifice, for as it is the duty of the individuals to make sacrifices for the purposes of establishing peace, it is also the duty of nations to make sacrifices for such an end, for they are as much under the government of morals as individuals.

The failure of the schemes hitherto adopted with the object of promoting international peace and amity is due, in my opinion, to the differences between the principles on which those schemes were based and the principles laid down in the Holy Quran for that purpose. These differences relate to five matters:-

(1) Each nation insists upon the observance of the terms of previous agreements entered into by it with other nations individually, and is not willing to relinquish them in favour of a common agreement and understanding between all the nations.

(2) When a dispute arises between two or more nations it is allowed to its course, and no attempt is made by other nations to compel the nations concerned to arrive at a settlement before the matter assumes serious proportion.

(3) Different nations take sides in such disputes and thus

promote dissensions.

(4) After a refractory nation has made its submission the other nations do not confine themselves to the settlement of the original dispute, and each of them seeks to derive some personal advantage from the situation of the vanquished nation.

(5) The different nations are not willing to make sacrifices

in the interests of international peace.

If these defects are removed a League of Nations could be established on the line indicated by the Holy Quran, and is only such a League which can be safely entrusted with the maintenance of international peace, and not a League whose very existence is dependent upon the goodwill of others.

The real cause underlying all international disputes is that whereas individual conduct is judged by the rules of morality, these rules are altogether ignored with reference to national conduct. Till such conduct is made conformable to the rules of morality, international relations cannot be placed on a satisfactory basis. Those interested in such matters should first endeavour to ascertain the causes of international disputes and then take measures to remove such causes An international court of arbitration should be established on Islamic principles to settle such disputes when they arise.

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The causes which give rise to such disputes are :-

(1) The relations between Governments and their subjects are not satisfactory. If the teachings of Islam in this respect were followed and acted upon, viz., that persons living in a country must either lend their whole-hearted support and cooperation to the Government of that country or withdraw from that country, so as not to disturb the peace of the country, no nation would dare to attack another nation without first counting the cost, for the knowledge that the subjects to the State attacked would be willing to sacrifice their all in defence of their country would sober and deter an invading nation.

(2) National prejudices are so strong that the subjects of every Government lend their support to its aggressive policy, merely because it is their Government without any reference to the merits of its cause. This prompts a Government to enter lightly upon a war, confident that whether its action is right or wrong it would have the support of its own subjects. If the principle laid down by Islam were followed, viz., that the best help a man can render his brother is to prevent him from committing an act of oppression, a large number of wars and acts of agression would be avoided. True patriotism is not to support one's Government even in unjustifiable aggression, but to try to save it from pursuing an unjust course of conduct.

In short, treachery on the one hand and national prejudices on the other are the chief causes of war and these must be remedied before peace can be hoped for.

The world must realise that patriotism and love of humanity are not incompatible with each other. Islam has expressed this principle in a short sentence by saying: "You must help your brother whether he oppresses or is oppressed. The oppressor you must help by preventing him from committing acts of oppression, and the oppressed you must help by rescuing him from oppression." When a man tries to prevent his own people or Government from acting unjustly, his conduct cannot be described as unpatriotic. On the contrary, he is actuated by truest patriotism, inasmuch as he desires to save the good name of his country from the stain of oppression. At the same time he is actuated by the true love of humanity, for he is only trying to enforce the observance of the principle, "Live and let live".

(3) The third cause of international misunderstandings is the idea of national superiority.

The Holy Quian says: "Let not a people despise another, haply the latter may turn out better than the former." (XLI:11.) Again it says: "We cause the periods of adversity and prosperity to revolve between different peoples." (III:139.) A nation that is advancing towards prosperity should not, therefore, despise another nation, and thus sow the seed of hostility, it may be that the nation that is despised to-day may lead the other to-morrow.

International disputes cannot be put an end to till it is realised that mankind are one nation, and that prosperity and adversity are neither the hereditary nor the permanent qualities of a nation. No nation has had a uniform record of prosperity or adversity, nor can any nation be secure, in the future, against an adverse change in, its circumstances. The volcanic forces that raise a nation to the highest pinnacle of glory or pull it down to the lowest depths of ignominy have not ceased to work, and nature pursues its designs as actively to-day as it has done through centuries past.

THE SPIRIT OF ISLAMIC IDEALS

By Sirdar Iqbal Ali Shah

Perhaps no part of the Islamic ideals is so greatly misunderstood as the particular spirit which underlies and goes to inspire if. Broadly speaking, it may be asserted that the cardinal truth regarding the spirit of Islamic thought is the sense of unity which it emphasises. This, of course, arises out of the idea of the oneness of Allah, His essential unity, the integral nature of His being. Allah, according to Muslim belief, was not begotton, was not united in marriage, nor had He any progeny. He is unique, nor does anything stand between Him and that humanity which is His creation.

This conception of unity is found as a natural sequence in every department of the Islamic religion and polity. If, for example, we seek for it in the idea of worship we discover it in full measure. Five times a day the world of Islam, wherever it may be situated, addresses itsef in prayer to its Creator. Thus when one Muslim is praying at dawn, at afternoon, at late afternoon, at sunset or at night, he is aware that every Muslim is doing precisely the same, whether it be in China, in India, in Afghanistan, in Arabia or in England. Moreover, he is observing the same particular motions and is reciting his devotions in Arabic, whatever his mother tongue.

There is thus a universal language in use among Muslims, and by praying at one and the same hour they establish a universality of time. A unity of worship is also respected, and this is associated with a consensus of spiritual thought and impulse. At the hour of prayer, too, each and every Muslim faces Mecca, so that all the circumstances of prayer embrace that ideal of totality which springs from the belief in one God.

The centralization of the Muslim world in Mecca, where all races of whatever colour and language gather for pilgrimage, brings about, furthermore a universality of social thought. From Mecca men return to practically every part of the world, carrying with them those ideals of brotherhood which transcend race and language and which compose a tremendous force for

the quickening of the belief in social equality. Five times a day master and servant stand side by side in prayer, and this alone suffices to quicken a sense of fraternity unknown in Western society.

These considerations are jointly and severally indicative of two express ideals, the oneness of God and the oneness of humanity, for God is one and so are His creatures. What other system of thought has so definitely established an ideal so expressive of unity?

A point worthy of note regarding the Prophet is the veiled character of his personality. This extraordinary man who changed the course of human history, how much is actually known about him? He was not divine, no divine birth was claimed for him. But he certainly possessed the divine right of personality in the worldly sense of the term. The phrase "Divine Right of Kings" describes the significance of the term in this respect.

Kingship has usually rested upon three bases, armed force, wealth and segregation from the public. The army always established the power of the king, money supported it and rendered him popular, but undoubtedly the most potent instrument for creating an atmosphere of divine right is personality. Legends were woven around the name of king until to the minds of the people he appeared almost as a god. He was unapproachable, he did hot mix with the people, the massmind conjured up legends regarding him until he appeared remote and dwelling in an almost non-human sphere.

But when the Prophet began his mission he was destitute of those advantages. He had no armed forces behind him, the people were hostile to him, he was without means and so far from being remote from the public they could have access to him at any time, for Muhammad had practically no private life. In this he was unlike most Oriental kings and potentates, who at that period were seldom seen in public. It was, indeed, the open book of his personality which made him so popular as a ruler and which permitted him to alter the relations between monarch and subject. Muhammad indulged in no supernatural

manifestations, he lived a plain and simple life, a poor man's life indeed, he never flinched from practical work, he fought like a common soldier in the ranks, bought and sold goods like an ordinary tradesman, mixed with people of every kind and made no difference between persons as regards condition of birth, or wealth. At length by this means the whole of Arabia lay at his feet and gave allegiance to one God. The old idea of the peculiar sanctity of prophets and leaders was broken for ever so far as the Islamic religion was concerned, for Muhammad showed that it is the part of the true leader to identify himself with those he leads and not to appear as on a different plane from them. If this liberal attitude was not carried out by later Islamic rulers, it was certainly not the fault of the Prophet, nor was it due to the weakness of the lesson which he had bequeathed to them-a lesson which might well be taken to heart by all governors of men wherever their lot may be cast.

On his death-bed, and when too feeble to join his followers in the worship of Allah in the Mosque at Medina, he faced his end cheerfully. "My mission is fulfilled, praise be to Allah," he said, lowering the curtain of his cell that looked toward the mosque. Pagan Arabia had been redeemed to the eternal glory of this wonderous man, who, single-handed, approached the gigantic task of changing a world, and succeeded in changing it to his own virtuous desire.

The great triumph of Muhammad was that he brought the idea of the unity of God back to a world which had practically forgotten it, and in a certain sense had never realised it. As is well known to the students of Comparative Religion, the modern researches have established the truth of the hypothesis that primitive man, wherever he is to be found to-day, naturally believes in the existence of a great God or All-father, who looms behind the dark superstitions which form the religion of the savage. Doubtless behind the fantastic beliefs of the pagan Arabians this ideal of a single great deity was to be found obscured by broken mythologies and gross fancies, and indeed, we are assured that their Semilic brethren in Palestine and

elsewhere had long entertained a similar doctrine. But the struggle for the supremacy of that belief was a prolonged one. covering nearly 2,500 years of time. The Jahvis's of Palestine certainly made the earliest essays in monotheism, but the deity whom they placed above all others was simply a form of a rather localized wind-god, and not even the most strict among Jewish or Christian doctrinists would now agree that this early form in any way resembles the later conceptions of deity recognized by their faiths. It was, indeed, reserved for Muhammad to give to the world the first conception of God as a being of justice and mercy, not associated with any particular mythology, race or nation, not favouring any particular people. This, indeed, had been the curse of the older religions, but when they conceived the idea of a great God he was usually. regarded in the light of a national leader, a god of battles, whose chief desire was the triumph of his worshippers over their neighbours. This tribal idea of God, Muhammad discarded entirely, substituting for it belief in the idea of a world deity, a god to whom the peoples of all the earth were equal.

Out of this conception of godhead, there could not but emerge a much more liberal spirit of tolerance. When the people of Islam conquered a province, and that province accepted their faith, its inhabitants at once became their equals. This is, indeed, the secret of the ready acceptance of the Islamic faith even to-day, by millions of people in Africa and Asia. Christian missionaries and other observers frequently express great surprise at the manner in which mere Muhammadan merchants succeed in converting pagan people in these confinents, where they, with all their experience and equipment, have failed; but the reason for their success is to be discovered in the circumstances that the son of Islam adopts an attitude of fraternalism which the European Christian is loath to affect. While his religion may dictate to the Chris ian the necessity for brotherhood, his racial inhibitions and traditions make it almost impossible for him to carry it out, but this in no wise restrains the Muslim.

Unity is, therefore, both the nucleus and the aim of the Islamic faith and polity. A unity which springs from a belief in the oneriess of the Creator and which spreads out to and inspires everything in creation. From this idea of oneness every belief in the Islamic faith has its rise and sanction; there is one God, one Prophet, one faith, one law, one status for mankind. The beautiful and simple perfectness of the scheme is the best proof that it emanated from a divine source, and directed by a personality, who has changed human history.

NOTES AND COMMENTS

Tagore on the Future of Religion.

Speaking at the Parliament of Religions held in Calcutta sometime ago Dr. Rabindranath Tagore said:

"After a long spell of scepticism, born of science which is naturally concerned with the process of creation, and not with its origin, there seems to have set in a favourable reaction in the modern mind towards religion. The evils that have followed in the wake of the present meetings of races and the evils of political and economic exploitation should not find in religious organizations allies for the creation of dissensions that are truly impious. We must give heed to the call of the present age which urges us to train our minds not merely into passive tolerance, but into active understanding of religions which are not ours, but which differently emphasise some particular phase of Truth, some special process of spiritual realization."

In contradiction to what Dr. Tagore has said men of equal learning and experience think that a wave of scepticism is spreading over the whole world. The minds of the young and the old, boys and girls are turning away from religion. We have heard a great deal about apathy towards religion and this from quarters that are in a position to speak with authority on the subject. We hold that both these holders of seemingly conflicting views are right. A wave of scepticism and a favourable reaction towards religion are going on side by side. Construction and destruction, building and demolition, weeding growing, accepting and rejecting are going hand in hand. One of the features of the times is the apparent flouting of authority all over the world. There is no future for the religion which says "believe and you will be saved, disbelieve and you will be damned," and which instead of making an appeal to the reason and conscience for the acceptance of its

principles and doctrines seeks to inflict them with force and with a show of authority. But religion, true religion, perfect religion, religion of nature, is rooted in the nature of man. He cannot live without it. He must have it. Towards such a religion a favourable reaction of the modern mind has set in Dr. Tagore invites us to give heed to the call of the present age; to train our minds into active understanding of religions which are not ours. We earnestly believe that a new era in the religious affairs of men has begun—the era of peace and mutual understanding and appreciation among the various faiths.

Different peoples and races are coming closer and nearer one another mentally and physically. The result of this close association and dispassionate and appreciative understanding of each other's viewpoint will demolish all barriers of prejudice and exclusiveness and the result will be that that religion will have the greatest chance of being accepted which will appeal most to human conscience and reason. Such a religion is Islam, and we are sure that it will be the future religion of mankind. This is not a mere pious hope. The foundations of its future greatness have already been laid.

Why Islam is Spreading in Africa?

The Rev. E. J. Bolus writes in his book, the Influence of Islam, as follows:

"A grim competition between the Cross and the Crescent now proceeds ir Africa. The Crescent is gaining fast. It is estimated that in Negro Africa ten heathen turn Muslim for every one that turns Christian. Sierra Leone, which less than half a century ago contained no adherent of the Prophet, has to-day a large Muslim population. The reasons for this success, which no Christian can believe to be permanent, are fairly obvious. Islam has far the larger number of missionaries, since most Muhammadans consider themselves charged with a mission to spread their faith. Unl'ke many Christians, they are not ashamed to speak up for what they believe. Why, indeed should they be timid, when they are so certain that they alone possess the jewelled key to life? So wherever trade penetrates Africa, Islam comes with it. The Muslim merchant

carries in his pack both material and spiritual wares. And when he does a deal with the heathen, he improves the occasion by a little quiet proselytising. Muslim officials also, from the highest to the lowest, are constantly grasping their opportunities for religious propaganda. These men hold all the advantages of the non-professional missionary and it is hardly surprising if their appeal often comes with greater force than that of the Christian preacher who lives by the Gospel.

"Again, Islam is the least complex of world-religions. Christians, it has been said, are made, not born. A Muslim is made in a moment. Let the pagan so much as repeat the Kalima-'No God but Allah, and Muhammad' is the Prophet of Allah' - and immediately, as if by the wave of a magic wand, he is a Muhammadan." It is the recital rather than the belief that really matters. The convert is not called upon to undergo a tedious period of probation, for the purpose of ascertaining to what extent his new faith has taken root. He can readily understand, or imagine he understands, the bold statement of monotheism. He need not make the effort of mind which is involved in comprehending such truths as those of the Incarnation, the Atonement, the Resurrection. He has no time to wait upon a thought. Latter he may become a sectarian. But in the first instance Islam approaches him with a united front, or at least not so manifestly divided as Christianity into communities jealous of each other. Only one version of the Quran is offered to the negro, nor is he confused with conflicting, theories about its origin or its value. A form of religion which is simple, even with the simplicity of the shallow, easily commends itself to an unschooled race.

"Islam demands little from the African, and offers him much. It leaves him his wives, even if it forbids him wine—a more attractive proposition than the converse course presented by Christianity. Herein the Prophet appears as a master caterer for the weakness of human nature, which amid the very pursuit of virtue insists on clinging to its favourite vices. A kind of prescience enabled him to excel in the art of 'thinking black'. His system compounds with human passions, instead of sublimating them. In return for saying a formula and obeying some laws of ritual, the negro receives solid benefits. At

once he becomes a member of a great religious club, and, like the man who began work in the vineyard at the eleventh hour, he may claim equality with the scions of Islam's noblest families. If he was a slave, he wins his freedom. From that seemingly fortunate hour in which the convert enters the august Muhammadan commonwealth, all its privileges and protection are his. In the present stage of the negro's development, Islam proffers something which exactly suits him. She does not attempt to interrupt his narrow tribal life, or to obtrude upon his attention an ideal which might render his coscience uncomfortable. Finally, she promises with no faltering voice the sort of paradise which he will appreciate."

The rev. gentleman may distort the facts as he likes and he may console himself by attributing the spread of Islam in Africa to this or that cause, the disconcerting (to the Christian missionaries) fact remains that Islam is fast spreading in Africa. Whether the Holy Prophet Muhammad was a caterer for the weaknesses of human nature or Jesus Christ and whether Islamic system compounds with human passions instead of sublimating them or the Christian system, can be verified from comparing the moral conditions of those Africans who have accepted Islam and Christianity. We are positive about it as we possess the necessary data, that the converts to Islam in Africa are morally far superior to the Christian converts. The Rev. E. J. Boluss may indulge in vulgar vituperation but he cannot belie the facts of history and he cannot be unaware of the black record of even the Vicars of Christ in Rome much less that of the ordinary Christians in the Middle Ages and of the awful laxity of morals now prevalent in Christendom.

The Power of Religion

From a mere artist who was, a few years back eking out a miserable existence in Austria, Hitler has risen to be the undisputed arbiter of the destinies of a whole nation. The vast power that he weilds over the mind and will of Germany may well be envied by a Mustafa Kamal or a Mussolini. He has succeeded in imposing his ideas in all departments of life on the German people who look upon him as their Deliverer and Emancipator. But with all his power and influence the Germans seem to have

refused to be dictated to by him in their religious affairs. He wanted to impose a 'National' religion on his people. According to him and to Bishop Muller, Dr. Rosenberg and Professor Bergmann, the most pronounced advocates in his Party of the Nazification of the Protestant Church in Germany "the Christian Religion is vitiated at its source, because it has sprung from Jewry." The Old Testament is condemned as being the history of a hated race and Christian charity is equally condemned because it involves caring for the weak and the downtrodden. Dr. Rosenberg, the supervisor of Nazi education asserts that "either we have a German God or none at all". National honour, he teaches, must come first; humanitarianism is. a weakening, and therefore a dangerous, influence, This is a teaching which no truly religious person could possibly accept and the result was that those pastors and Bishops who refused to accept it were subjected to all forms of persecution. But where in secular domain persecution succeeded, in the domain of religion it has failed. According to latest news Herr Hitler "has washed his hands of this affair". This admission by Hitler of his failure to coerce his people to give their religious conscience into his keeping constitutes a great testimony to the marvellous influence that religion exercises over the human mind. Efforts have been made in the past and will continue to be made in the future to break this power but the evidence of History is, that those who endeavoured to break it were themselves broken in the attempt and time will show that those who would attempt to break it in future shall meet the fate of their predecessors. Religion is ingrained in human nature and no coercion or compulsion can uproot it.

Chaudhri Zafrullah Khan as Member of Viceroy's Executive

In spite of the campaign of vilification and misrepresentation conducted by a certain class of professional agitators and disgruntled irresponsible politicians in the Punjab against Chaudhri Zafrullah Khan, a distinguished member of the Ahmadiyya Community, he has risen to one of the highest executive posts in the country to which an Indian can aspire. He is to succeed in May

next Sir Joseph Bhore as the Commerce Member in the Viceroy's Executive Council. There could be no greater testimony to the Chaudhri Sahib's exceptional abilities than that the Indian and Home Governments have contemptuously ignored the mischievous propaganda which was being carried on against him by some self-styled spokesmen of the Muslim Community. We offer our heartfelt congratulations to the Chaudhri Sahib on his appointment to this exalted office and pray that God may afford him still greater opportunities to serve his country and community.

Last Days of the Tsar

The picture on our front page is that of Nicholas II, the last Tsar of Russia. The picture was taken a few days before the Tsar was put to death by the Bolsheviks. At a time when the Tsar was at the height of his power and his Government had succeeded in completely crushing the agrarian riots in 1905, the Word of God came to Prophet Ahmad of Qadian that as the result of a mighty upheaval in the affairs of men, the Tsar of Russia would lose his throne and he and his family shall be in a miserable plight. The Great War threw several mighty thrones into dust and many kings and princes had to seek refuge in flight. But the miserable end to which Nicholas II and the Romanoff family came was most tragic. The Word of God was fulfilled in a wonderful manner. Those who may like to know how Ahmad's prophecy was fulfilled in the death of the Tsar may consult the 17th Volume of the Review of Religions.

Efforts to Christianise North Africa

Christian Missions are leaving no stone unturned to Christianize the Muslim North Africa. Whether these efforts would succeed or not time alone would show. But there is no denying the fact that the endeavours that Christian Missions have made and are still making to win the whole, especially the Muslim, world for Christianity are simply incomparable and unparalleled. The following extracts from the October issue of the Moslem World would give the readers of the Review of Religions an idea of the intentions of the leaders of the Church regarding

North Africa :-

The opinion of the missionary body on the field-with whose invaluable collaboration this article has been written-is fairly general that at this stage of the work in North Africa direct evangelistic effort should immediately be developed. The period of mere defence is passing, the open field invites advance. The new opportunity, however, is revealing as by a vivid revelation how unprepared the missions are to take the inviting initiative. They have not the strength to do so. This land one of the largest homogeneous mission fields of the world—covers an area of about one million square miles, equal to that of the whole of British India. In it there are about sixty men engaged in Muslim work, also nearly two hundred women who are bravely laboring to break the power of social tradition, unreasoning ignorance and family conservatism in which Islam finds one of its last and strongest defences. There are not enough women engaged for such a hard task, but of men, the number can only be regarded as pitiful. In Tunisia, for example, one of the hardest and stoniest fields of the Muslim world, there are only five men, and the whole of Tripoli is held by one.

"The unique opportunity in North Africa would warrant a conference of missionary leaders to study the whole problem and formulate a plan to solve it in the spirit of prayer and waiting upon God. Such a conference, might discover that the combination of many elements would be necessary to solve it, The unifying factors evidently are supremely important. The need of a central body through which strategical guidance might be given to develop an evangelistic movement would probably dictate the advisability of greatly strengthening the North African Mission, which alone is engaged in work throughout North Africa. Further, there would appear the need of a close co-ordination, both at home and on the field of all the missions engaged, and a new emphasis laid upon the intensive spiritual culture of native believers and their organization into indigenous churches, as a means of securing a larger spiritual contribution on their part to the general task. Great importance would be attached to the calling into partnership of the Protestant leaders in the evangelical churches in France, Italy and Spain the occupying Powers in North Africa. Amappeal to the evangelical churches in America to assume a large participation would suggest itself, so that their contribution of missionary initiative, drive and courage might be secured; and full utilization made of their advantage in not belonging to any If the nations who have territorial commitments in Africa,"

AHMADIYYA MOVEMENT IN FOREIGN LANDS. West Africa

The Rev. F. R. Hakeem, our Missionary to the West Coast of Africa in his letter from Lagos, dated 17th August, writes as follows regarding his activities in Gold Coast and Nigeria:—

"In my last letter I had written that the prestige of the Ahmadiyya Movement had grown and increased during the past few years to such an extent that before the Chief of Salt Pond was installed on his Gaddi he came to me to seek my blessings. A few days after the installation ceremony of the Chief at Salt Pond was over, another Chief who is known in these parts as the Chief of Chiefs was invested with ruling powers in a town situated some miles away from Salt Pond. The Ahmadi friends in his town informed me that he also wanted to come to our mosque to request me to pray for him. I went to the town of the Chief and in our Mosque there I received him. He walked in a humble manner bare-footed and sat down on a mat having divested himself of his ornaments and jewels. I prayed for him and accompanied him to his palace. Before I took leave of him I reminded him of his duties and obligations towards his subjects for which he thanked me. His mother wished to shake hands with me as a token of appreciation and gratefulness for my praying for her son and giving him a piece of sound advice. I, however, bowed a little and in a brief speech fold her that the respect in which Islam holds women demands that men should not shake hands with them. She with understood and appreciated my remarks. The name of the town referred to is Mankessim.

"In Northern Nigeria there is a Muslim state, named Sokoto The Chief of this state is called and addressed as 'Sultan'. A few weeks back he was proceeding on a pleasure trip to England and was to embark from the Takaradi port. This place is about 75 miles from Salt Pond. I went to see

him off and gave him the glad tidings that the Promised Mahdi whose advent was impatienly awaited by the whole Muslim world had come. He was accompanied by the Amir of Kano whom I knew already and through whom I talked to the Sultan in Arabic. The Sultan received me respectfully and was glad to hear what I had to say about the claims and teachings of the Promised Messiah. To the European Officer who was in charge of the Sultan I presented a copy of A Present to the Prince of Wales.

"In my previous letters I have written that we have started building the Ahmadiyya Mission House in Salt Pond. I am confident that by the grace of God the building shall be complete very soon. In spite of severe economic depression the members of our Community are giving liberal donations. It gives me extreme pleasure to state that since I wrote last 136 more persons have joined the Ahmadiyya Movement.

"Since 1922 when Maulana Nayyar left Nigeria there was no regular missionary in Lagos. The Imam, Ajose has been in charge of the work since then and he has acquitted himself of his charge admirably. The Ahmadies of Lagos have fully with him in carrying on the Community successfully. The work has progressed developed but the Ahmadies of the place them. selves are in heed of further training and require to be reared up on Ahmadiyya traditions. Therefore in pursuance of the orders of Hazrat Khalifat-ul-Masih I reached Lagos on 26th July. I was given a hearty send-off by the brethren at Salt Pond. I have worked in Gold Coast for about ten years and there has grown up such deep effection between me and the Ahmadies of Salt Pond that no distance however great can lessen it. On my arrival in Lages I was accorded an equally warm and enthusiastic welcome. The bonds of Islam and Ahmadiyyat that bind me with the Africari brethren whether in Gold Coast or Nigeria transcend all barriers of colour, clime and country. In my absence Mr. Bin Yamin will act as Imam-us-Salat, Mr. Jamal will be the manager of all the Ahmadiyya Schools in the Colony and

Messrs. Said, Abdur Rahim, Abdul, Alhasan and Muhammad II will be in charge of financial affairs. In Ashanti Brothers Yunas, Abu Bakr and Omar would be the general managers.

"On my arrival in Lagos on 26th July I was received on board the ship by the President and the Chief Imam. When I was descending from the stair-case the whole port resounded with the words Akabo, Akabo (we greet you). A photograph was taken on the port and I travelled a distance of ½ mile to the Ahmadiyya Mosque on foot, accompanied by all the members of the Lagos Community. Joy and delight radiated from the faces of the Ahmadies and they were proud that their Imam and Leader, Hazrat Khalifat-ul-Masih had sent a missionary for them to look after their spiritual needs. I went straight to the mosque and said two rakats and then visited the tomb of the late Chief Imam, Muhammad Damri.

"Our brethren in India will be glad to know that we have won the case of the Ahmadiyya Mosque which had dragged on for years. The non-Ahmadies intend to institute an appeal in the West African Appellate Court.

"This is my fourth week in Lagos. Since the time I reached here I have not slept for more than 4 hours any hight. The pressure of work keeps me waking late in the night. My daily programme is roughly as follows:—A short speech after the morning prayer, dars of the Quran in the Jami' Mosque between Isha and Maghrib prayers and the dars of Akadis and the books of the Promised Messiah for 1½ hours?

read with pleasure that the Ahmadies of Lagos are an enlightened and educated community. Ahmadi girls are getting education in the local colleges and high schools. They have got a separate association which is known as "Young Ahmadiyya Girls Society." Some non-Ahmady girls are also rembers of this society. I give two lectures every week in this society to guard them against the evil influences to which they are subject in their Colleges and Schools."

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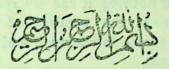
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In the name of Allah, the most Beneficent and the most Merciful.
The praise Him and inboke His blessings upon
His exalted Prophet.

"A Profret came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."

FUNDAMENTAL FEATURES OF RELIGIOUS EXPERIENCE

By Qazi Muhammad Aslam, B. A. (Cantab.)

After a period of doubt and derision our age is turning respectfully to those experiences which religious personalities have had at different, times, in human history, and which constitute according to them, evider ce of their contact with the Divine Personality.

There is no doubt that these experiences are very important and a study of them would lead to the inderstanding of religion as nothing else can. But to be really fruitful such a study must be directed to the original four lers of religious traditions, and not to their sollowers. And I say this, not only because the rellowers of religious

traditions are lesser authorities than their founders, and that the experiences of the founders would, in any case be far more typical and characteristic of religious experience, in general, but also because, unless it is the experiences of original religious founders, those in whom the influence of tradition is little or nothing, it can always be said that religious experience is the product of traditions already established in the social, intellectual, and religious environment of the experient.

The study of the religious experiences of the Holy Founder of Islam would be important for other reasons. One is that his experiences are the most reliably reported and the most accurately recorded, in the language of Prophet himself, or in that of the original reporters. other reason is that the Holy Founder of Islam, of all the religious founders, has acknowledged, or, by reason of his historical position, has been able to acknowledge the fundamental truth of the other historic founders of religious traditions, so that it is possible to regard his experiences as the very norm of religious experience. We may confidently say that in studying the religious experiences of the Prophet, we would be really studying the religious experiences of all prophets, and would be acquainting ourselves in consequence with the very essentials of those experiences which may be said to constitute the basis of religion.

The following features which I propose to describe as the fundamental features of all religious experience are offered as a synoptic study of the experiences of the Holy Prophel of Islam, and they are presented not only as a helpful preface to any detailed and systematic study of the experiences of the Prophet himself, but also as the fundamental features of all religious experience.

First of all, about the various kinds of religious experiences as we find them in the Prophet.

Says the Quran (42; 51): 'And it is not for any mortal that God should speak to him except by inspiring, or from behind a veil, or by sending a messenger and revealing by His permission what He pleases; surely He is High, Wise.'

This verse evidently lays down three different ways in which God communicates to man;

- (1) 'Inspiration' which may be described broadly as intuition. No words are transmitted, nor any sights seen which may have any symbolic significance, but only ideas are communicated and these may later be described or made use of by the recipient.
 - (2) 'From behind a veil' which would include a large body of experiences such as (a) dreams which come out true, (b) visions which are dreams observed in a waking, or in a semi-waking state, and (c) verbal inspiration the words of which, however, are heard from nowhere in particular, or are seen written on a paper presented as in a dream, or are uttered by the recipient involuntarily.
 - (3) 'Revelation' proper which is recited to the recipient by an angel in human form. This form of communication is the rarest known in the entire field of religious experience and has been had according to Islam, to any considerable extent or to any extent at all, by the very greatest of religious personalities only, by those called 'prophets' in the Quranic sense.

It is only fair to state that according to Islam, all these forms of contact, may be experienced by even ordinary persons, particularly intutions, true dreams and even visions, but they become signs of grace and divine favour only as they become distinguished by superior quality as well as quantity; as they pertain more and more to matters important to mankind at large; and as they display in an increasingly marked degree the knowledge, Power and Will of God.

Secondly, religious experience is a matter of gradual growth, the higher forms of it growing out of the lower.

This seems to be in accord not only with current biological theory, but also with the religious view religious experience. Sudden experiences, would frightening as well as unconvincing to the experient. it is after one mode of experience has been tried and tested by the experient that it gives place to the next higher mode, and so on until the experient comes to enjoy the very with the Divine highest mode or modes of contact Thus, according to one report, the first communications which the Prophet had from God, were dreams which he had during sleep and which came to fulfilment soon after. Then he went into the solitude of the cave Hira where after a period of contemplation, he ultimately received what is now recorded as chronologically the first portion of the Quran.

Thirdly, about the function of religious experience. This seems to be premonitary, to convey glad tidings as well as to warn the recipient, and train, strengthen and guide him in important matters generally. Thus it is that, on occasions, instructions conveyed in divine communications to the Prophet were contrary to what he expected.

Fourthly about the symptoms. In describing these I am confining only to the higher forms, the lower ones being common, or at least akin to the common experiences.

Among what may be called the objective symptoms of these higher forms of religious experience, called revelations, we find the following:

- (1) Symptoms of fear, such as (a) sweating (b) flushing of the face and (c) a greneral sense of awe.
 - (2) Symptoms of sodily relaxation.
 - (3) Symptoms of sleepiness.

According to one report, the Prophet, on the occasion of the first revelation, came to his wife Khadija, his heart beating against his breast and asked to be wrapped—until the symptoms of fear disappeared for the time being. According to another report, the Prophet would receive a revelation on a cold day and yet drops of sweat would flow down his forehead.

The symptoms of fear it seems, were symptoms of lack of self-confidence, as well as of awe, due to the conscionsness of the August Presence of God. They, however, disappeared in the course of time.

Thus in the Quran (94: 1-3):

Have we not expanded for thee thy breast; and taken off from thee thy burden which pressed heavily upon thy back?

A report, from which I have derived the symptoms of bodily relaxation, we owe to a companion who happened to have the Prophet's head resting on his thy when a revelation came to the Prophet. The Prophet's head felt so heavy, says the companion, that he was afraid lest his thigh should become crushed under the weight. The revelation over, however, the weight was also gone.

There are reports also about sleepiness and withdrawal of attention from the surrounding objects.

On the subjective symptoms of moments of revelation we have the Prophet's own report. 'Revelation comes to me, at times, says he, 'like the ringing of a bell, and this form of revelation is the hardest for me. The sound withdraws, while I have already secured the words which it brought. At other times, I am visited by an angel in human form, and he recites to me so that I am able to remember later what he recites.'

An important point to note here is that while verbal revelation, as also the appearance of angels—which is denied by modernists in theology—both Muslim and others—as being at all possible, in the Muslim records (as also to my knowledge in non-Muslim records) it is at once the most important and the most distinctive form of religious experience.

It is verbal revelation which raises the experiences of great religious personalities above the vagueness of the experiences of lesser individuals whose influence is neither so extensive nor so far-reaching as that of the great personalities, and it is verbal revelation which renders religious experience measurable and therefore fit material for systematic study and evaluation.

Fifthly, it seems that communications received are not understood by their recepients until after sometime. It is impossible to say anything further—for want of space—but it may be remarked that such errors of judgement constitute evidence of the sincerity of religious personalities.

CRUCIFIXION THEORY REFUTED'

BY CH. BASHLR AHMAD, B.A.

I claim no originality in dealing with this subject. The contents of this article are entirely drawn from "Masseeh Hindustan Main" a book written by Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi. Those desiring to know more about the subject are advised to read the original work in Urdu.

It is very difficult to dwell fully on such a vast subject in the compass of this small article. Therefore a very brief outline is given here. However the following facts will help the seekers after truth to arrive at a right conclusion.

The Crucifixion of Jesus Christ and the doctrine of Atonement are deemed to be the fundamentals of Christianity. The Christians believe that Christ was crucified by the Jews. He remained dead for three days and subsequently went up to heaven where he is sitting on the right hand of God.

But a minute and close study of the Gospels does not substantiate this doctrine and a critical and impartial look at the New Testament leads one to the conclusion that Jesus did not die on the Cross but was taken down alive. He recovered from his wounds by the use of an ointment which is known even to this day as Marhem-Isa, or the ointment of Christ. The prescription of this cintment is given in almost all the important works on medicine in Greek and Arabic. It is also mentioned in those books that the ointment was prepared to be applied to the wounds of Jesus Christ after he was taken down alive from the Cross.

After his wounds had become healed Jesus fled away in disguise from Syria to fulfil the mission of his advent, that is, to find out the lost sheep of the house of Israel. Historical testi-

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mony shows that in 721 B. C. King Shalmunzer took with him ten tribes of Israel as captive. These tribes had settled down in Afghanistan and Kashmir and thus their connection with the house of Israel in Palestine had been severed. The Jews had tortured and persecuted Jesus Christ and finally tried to crucify him. These circumstances led him to migrate from Syria to an eastern country.

The following facts bear out the assumption that Jesus did not die on the cross.

1. Jesus prophetically likened his fate to that of Jonas.

"But he answered and said unto them, an evil and adulterous generation seeketh after a sign, and there shall no sign be given to it but the sign of the Prophet Jonas, for as Jonas was three days and three nights in the whale's belly; so shall the son of man be three days and three nights in the heart of the earth." (Matthew 12; 39, 40.)

But Jonas did not die in the whale's belly :-

"And the Lord spake unto the fish, and it vomited out Jonas upon the dry land."—Jonah 2: 10). God Almighty commanded Jonas:—

"Arise, go unto Nineveh, that great city and preach unto it the preaching that I bid thee."—(Jonah 3: 2.)

Accordingly Jonas went forth to Nineven where he was honoured and accepted by his people. Jesus compared his fate to that of Jonas under the divine prophecy which was to be a sign for the Jews. The Lord fulfilled the prophecy and so it came to pass as was foretold. Jesus did not die on the Cross, but was taken down alive in a state of unconciousness, so he entered the bowels of the earth alive. After this he set forth to accomplish the object of his advant:—

"I am not sent but unto the lost sheep of the house of Israel." -(Matt. 15:24.)

And,

"For the son of man is come to seek and to save that which was lost."—n(Luke 19:10.)

It is certain that Jews in Palestine did not represent more than two tribes of Israel and the other ten tribes had been captured by Shalmunzer, and he took them to the East. Thus about 700 years before Christ they had settled in different parts of Afghanistan, Kashmir and India. These were the lost sheep and they were to be searched and saved. It was, therefore, to these tribes that Jesus betook himself after his escape from the death on the Cross.

2. A few days before Jesus was hung on cross the wife of Pilate saw a dreadful dream:—

"When he was set down on the judgment seat, his wife sent unto him, saying, have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him."—(Matt. 21:19.)

3. The prayer of Jesus the night before his arrest affords another very strong testimony of his being taken down alive from the Cross, for the prayer of a righteous man in distress and in affliction is never rejected by God. In fact God Almighty had promised to save him from the disgraceful death on the Cross, and Jesus was referring to this promise when he cried on the Cross:—

"Eli Eli Lama sabachthani?" i.e., "my God, my God, why hast thou forsaken me." 3—(Matt. 27:46.)

Hebrew. 5: 7, makes the matter still more clear, for there the acceptance of this prayer of Jesus is given in clear words:—

"When he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death and was heard in that he feared."—(Heb, 5:7.)

In fact no clearer evidence than this is needed to show that the prayer esus was heard and that he was saved from the disgraceful cath on the Cross. 4. Jesus remained on the Cross for a few hours only, but death by crucifixion was always tardy. The victims used to remain nailed on the Cross hungry and thirsty for many days. Subsequently they used to be done to death by breaking their legs and bones.

The two men crucified along with Jesus were still alive when taken down from the Cross, therefore, Jesus apparently could not have died so soon.

5. That he was taken down alive is further confirmed by the fact that the side of Jesus being pierced, blood gushed out, which was a significant indication of life. Even Pilate did not believe when told of Jesus' death that he could have died so soon:—

"And now when the evening was come, because it was the preparation, that is the day before the Sabbath. Joseph of Arimathia, an honourable councillor who also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already deed, and calling unto him the centurion, he asked him whether he had any while dead."

— (Marks. 15: 42, 43, 44.)

Jesus was not buried like the other culprits but was taken in charge by Joseph of Arimathia, a wealthy disciple of his who lavished care upon him and put him in a spacious room hewn in the side of a rock.

- 6. When the tomb was seen on the third day the stone was found to have been removed from its mouth; which would not have been the case if there had been a supernatural rising.
 - 7. Mary when she saw him took him for a gardener.
 - "Jesus sayeth unto her, woman, why weepest thou? Whom seekest thou?

"She supposing him to be the gardener, sayethunto him, six if thou hast borne him hence, tell me where thou hast laid him, and I will take him away."—(John 20:15.)

This shows that Jesus had disguised himself as a gardener. Such a disguise would not have been needed if Jesus had risen from the dead miraculously.

8. It was in the same body of flesh that the disciples saw Jesus, and the wounds were still there deep enough for a man to thrust his hand in, and he still felt hungry and ate as his disciples did.

"Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he hath thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, have ye here any meat? And they gave him a piece of boiled fish, and of an honeycomb. And he took it, and did eat before them."—(Luke 24:38 to 43.)

- 9. Jesus undertook a journey to Galile with two of his disciples, walking side by side with them. It shows clearly that he was anxious to leave at once that place because remaining there and having been discovered would have meant sure and immediate death. If his object had been to rise to heaven, he would not have undertaken a journey to Galile.
- 10. In all the appearances after his escape from death on the Cross, Jesus is found concealing and hiding himself as if he feared being discovered. A Risen Jesus, on the contrary, ought to have made a public appearance and should not have shown any fear of being discovered by the presecuting Jews.

I think I have clearly shown that the evidence of the Gospels is that Jesus did not die on the Cross.

The Jews wanted to show that Jesus was accursed of God,

To prove this they thought of crucifying him for it was written in the Old Testament:—

"For he that is hanged is accursed of God."—(Deutronomy 21: 23.)

But God Almighty who never forsakes His beloved and chosen servants heard and granted the prayers of Jesus and saved him from the curse of the death on the Cross.

After having seen him escape from the accursed death which the Jews had prepared for him, we find him going in disguise towards Galile which is about 70 miles from Jerusalem.

Now it remains to discover his whereabouts after this flight. We again have to refer to the Gospels to find out where he did go after this great happening. The Matthew says:—

"But Jesus said unto them, A Prophet is not without honour, save in his own country, and in his own house." (Matt 13: 57.)

This statement appears to be based upon a personal experience. His own countrymen rejected and disgraced him. He flew away to India and he found out the lost tribes of Israel in Kashmir. The Israelites who were living in Kashmir accepted him as their Deliverer and Messiah, and his name was honoured and glorified as a "Prince."

The discovery of his tomb at Srinagar is an irrefutable historical evidence that Jesus did not and could not possibly, die on the Cross in Jerusalam. Several circumstances support this contention:

(a) Ofal testimony, based on tradition, of the people of Kashmir tells us that the tomb belongs to one who bore the name of Yus As f who was known as a Nabi (Prophet) and as S ahzada (prince) who came to Kashmir from some country in the West some 1900 years ago. The tomb is also known as that of Nabi Sahib.

- (b) The Tarihh Azami, a work of great historical importance written some two hundred years ago, refere to this tomb on page 82 as follows:—
 - "The tomb is generally known as that of a Prophet. He was a Prince who came from a foreign land. He was perfect in his piety, righteousness and devotion. He was made a Prophet by God and was engaged in preaching to the people of Kashmir. His name was Yus Asaf."
- (c) The Ikmal-ud-Din, an Arabic work, a thousand years old, says:—

"He (Yus Asaf) wandered about in several lands and towns until he reached a country and lived and stayed therein until death overtook him."

Joseph Jacob also states on the authority of a very old version of the story of Yus Asaf, the he (Joseph) at last reached Kashmir and there died.—(Barlaam and Josaphat p. c. v.)

There are many circumstances which identify Yus Asaf with Jesus:--

- (i) We have conclusive historical testimony that he was a foreigner and not a resident of Kashmir or India.
- (ii) He is universally known as a Nabi or a Prophet among the Muslims of Kashimir, and therefore he cannot be a Muslim saint, for no Muslim saint has ever been called a Nabi after the Holy Prophet Muhammad, peace and blessings of God be upon him, and therefore Yus Asaf can only be a Hebrew Prophet.
- (iii) The time in which according to tradition and history Yus Asaf lived is exactly the time in which the Prophet Jesus lived.
- (iv) The name Y-us is clearly the same as Yasa, the Hebrew original of the word Jesus.

- (v) It is even stated that Yus Asaf was an Israelite fugitive who came from Syria. It is easy to see that such a fugitive could be none but Jesus, for the time of the two is the same. Moreover the life of no other Israelite Prophet is enshrouded in such mysterious circumstances as was the life of Jesus.
- (vi) Besides being called a Nabi, Yus Asaf is called Shahzada or a Prince, and this also identifies him with Jesus.
- (vii) The teachings of Yus Asaf have a striking resemblance with those of Jesus. Some of the parables in the two are quite identical.
- (viii) Still more striking is the circumstance that Prophet Yus Asaf gives the name of Bushrah (Hebrew and Arabic word for gospel) to the word he preached as the following passage from Ikmal-ud-Din shows:—

"Then he began to compare the tree to Bushra (Gospel) which he preached to the people, and he likened the spring of water to the wisdom and knowledge which he possessed, and the bird he compared to the people that swarmed round him and accepted his religion."

The identity in parables and the names of the books preached by Jesus and Yus Asaf clearly shows that Yus Asaf was none one other than Jesus.

- (ix) The book of Yus Asaf was translated into almost all the European languages, and the Christian world has always held him in great esteem. Even a church was raised in honour of his name is Sicily.
- (x) Christian writers have tried to identify Yus Asaf with Buddha, asserting that the word is a corruption of Bhudisatva, which was first changed into Josaphat and then Yus Asaf.

But the mere possibility of the change of one word into an entirely different word is no proof that the change has actually

taken place. Besides this, the remains of Yus Asaf are admitted to lie at Srinagar while those of Buddha have been discovered elsewhere, which conclusively shows that Buddha and Yus Asaf are two utterly different personalities.

The Messiah promised to the Israelites was the Messiah for all the Israelite tribes, ten of which had settled in the East in Afghanistan and Kashmir. Therefore it was necessary that he should have gone to them. The following evidence supports the assertion that the Afghans and the Kasmiris represent the ten lost tribes of Israel.

- 1. Prejudice among the Afghans and the Kashmiris against the Jews is so strong that such a claim could never have been made if there had been no truth underneath it. They have also family geneologies through which they trace their descent to Israel. Nor is the claim a new one. It is as old as the race itself.
- 2. In their physical features the Afghans and the Kashmirees bear no great resemblance to the people of the neighbouring countries but their resemblance with the Jews is most striking.
- 3. In their dress, character and customs there is the same resemblance with the Jews.
- 4. Some proper names among the Afghans and the Kashmirees are clearly of Israelite origin, such as the names of certain tribes of Afghanistan and the names of certain places in Kashmir.
- 5. The names of certain towns in Afghanistan and Kashmir are the very names which the Jewish towns in ancient Syria possessed. For instance, the modern name Kabul, Punch, Zailda, Himis, Gilgit, Laddakh, Leh, Suro, Suket, may be compared with Kabul, Phoenicia Zidon, or Sidon, Hams, Gulgatha, Laddak, Lehi, Shur, and Succoth of ancient Syria.
- 6. Eminent writers and travellers have borne unmistake able testimony to the fact that the Afghans and the Kashmiris

are Jewish in origin. The unimpeachable historical evidence that the Afghans and the Kashmiris are the descendents of the ten Jewish tribes which were carried into captivity by King Shalmdnzer coupled with the evidence of the Gospels that Jesus was sent to the lost tribes of Israel prove the fact beyond the possibility of genuine doubt that Jesus must have gone to Kashmir in search of those tribes. The circumstances that establish a striking resemblance between Yus Asaf who is believed to lie buried in Srinagar with Jesus lend additional support to this view. The fact that no trace of any tomb of Jesus in Syria is found is another testimony that he did not die in Jerusalem and to remain satisfied with the idea that Jesus bodily went up to heaven and is still alive there is mere humbug and cant not worth any serious consideration in this scientific age.

MUGHAL AND BRITISH INDIA

A Parallel

(BY BARLAS.)

(In an article on the Influence of Islamic Culture in Asia, reference is made to the effect of Islam in civilizing the Mughals. The subject is pursued by the writer of this article -Ed).

Historical parallels are always interesting and they are not without value unless they are pushed too far. Parallelism does not imply identity, but historically valuable lessons can be learned from it. In one of the cleverest of his short stories the late Sir Arthur Canon Doyle vividly and dramatically sketched the incidents that led up to and followed the withdrawl of the Roman Legions from Britain. A deputation of Latin-educated Britons had waited on the Roman Pro-Consul, asserting their right to self-government. His reply surprised them. "Gentlemen," he says in effect, with a grim smile, "I am happy to be able to meet your wishes. The despatch in my hand orders the immediate withdrawal of the Roman Legions and the evacuation of the Roman population from Britain. So, you will have self-government almost at once. I hope you are ready to take over charge." The deputation protest hysterically against the withdrawal of the legions and are even willing to withdraw their demand for self-government, but in vain. And Sir Arthur Canon Doyle's story tells us that in less than a year the leader of the delegation and two of his followers were flayed alive by Northern pirates, while others suffered cruel deaths at the hands of the Picts, who immediately erupted over the Northern wall.

Sir Arthur Canon Doyle does not draw the parallel between Roman rule in Britain and British rule in India, but he is slowwitted who failed to see it.

The Beginning and the End.

There is no obvious parallel between the end of the rule of the last Emperor of the Mughals in India and the gradual

emasculation of that splendid race, but it is interesting to note that at more than one stage of the Mughal conquest of India Begs and Captains warned their King danger of settling down in an enervating climate and intermarrying with (what they, no doubt wrongly, considered to be) an inferior race. To that danger, the wealth of India blinded the Moghal conquerors who decided not only to rule, but to colonise India, a mistake the British wisely avoided. It is interesting to note that more than one historian, the late Dr. Stanley Lane Poole among them, dates the beginning of the downfall of Moghal rule to the abandonment of Babar's policy of recruiting the higher military and civil services in Central-Asia and Persia, and the adoption of a policy of Indianisation. If this view of Mughal policy is correct and it has powerful support, then it was the pro-Hindu Akbar, and not the (as we should now say) communally-minded Aurangzeb who was responsible for this downfall. It was too, the departure of Akbar and later Mughals from the strict observance of their religion, and then indulgence in marriage with unconverted idolaters that led to their downfall. Moghals, from whose hands the reins of Government in India passed to the British, were in no sense of the word, Indians. They were foreigners of partly Mongoloid stock. Babar, the Conqueror of India was descended from those terrible Turcoman warriors Timur the Lame and Chengiz Khan.

Foreigners in India.

Those who want proof of how entirely the Moghals were foreigners in India would do well to read the Babar Nama or the Diary of Babar, a work written by the Emperor himself in the Turki language, and to whose literary merits orientalists generally are agreed in paying tribute, as historians agree in treating it as a most valuable contemporary record. The opinions of Babar about India and its people are so like those one might expect from a not too broad-minded English aristocrat, that their transposition to an English book of memoirs would occasion no surprise. Indeed, there would be nothing to show that they were not written by an Englishman.

Babar, it must be remembered, was a cultured gentleman not only by the standards of his own time but of any time. His name or title of Babar means lion, and in courage and chivalry he was not unlike the English Richard the Lion-Hearted, while in culture and humanity he was far ahead of that splendid barbarian.

Babar's views on India

Babar, I fear; did not love this great and glorious country, "Hindustan," he tells us in his diary, "is or its inhabitants. a country that has few pleasures to recommend it. The people are not handsome. They have no idea of friendly society, of frankly mixing together, or familiar intercourse. They have no genus, no comprehension of mind, no politeness of manner, no kindness or fellow-feeling, no ingenuity or mechanical invention or planning or executing their handicraft works, no skill or knowledge in design or architecture; they have no good horses, no good flesh, nor grapes or musk-melons, no good fruits, no ice or cold water, no good food or bread in their bazaars, no baths or colleges, no candles, no torches, not a candlestick." After this indictment of India, its people and all its works, Miss Mayo's Mother India seems tame and insipid. I am afraid that if Babar had been a contemporary writer he would have had a very bad press in India. Not that he would have minded it, for he was tolerant enough of criticism of the Turki and Persian verses in the improvising of which he was as apt as an Etonian is in turning out Greek and Latin verses.

A Great Ruler.

Much as Babar disliked India in his private capacity, he was a great administrator, and as far as possible, with the need of defending his base at Kabul ever present, he strove to consolidate his conquests, and to set up a strong permanent administration. That he was not able to complete this work was due not only to the far-flung frontiers he had to defend, but to the brief span of his life, and to the brief period of his rule in India. Unlike most of the Mughals, Babar was for his time and age a

humane man, and though he waged bloody wars against infidels, we do not find him rejoicing in holocausts. It is significant that when an attempt was treacherously made to poison him by bribing his servants, he spared the perfidious princess who was responsible for the attempt on his life, contenting himself with placing her in a mild and honourable confinement and only executed four of the actual culprits—sheer humanity when compared with the doings of some of his ancestors and his descendants—shall I say of the magnanimous Akbar, who caused to fling from the battlements a wretched menial who had failed to keep the lights of the Imperial bed chamber burning, and who gave the same "humane" treatment to his own once beloved foster brother.

A Worthy Comparison.

Gibbon, in a reference to the Great Julius Caesar, apostrophises "the commanding superiority of soul, the generous clemency, and the various genius which could reconcile, and with the love of pleasure, the thirst for knowledge and the fire of ambition." Babar certainly united these three supreme qualities, and was a conqueror hardly less great than Caesar, if he did not have the opportunity of proving himself as great an administrator. If Babar did not display himself, as Lucan displays Caesar in the Fourth Book of the Pharsalia as simultaneously making love, sustaining a siege, and conversing with the sages of the country, Babar loved pleasure and learning no less than war. Babar's diary, it is true, tells us little of his love affairs, but this was perhaps, because he was too gallant a gentleman to kiss and tell, - certainly he would have disdained to relate imaginary conquests as the degenrate Rousseau, another and very different kind of diarist, did. But Babar loved beauty, luxury and conquest, no less than art and learning, though he could tear himself from both when he would, when duty called him to war. In his latter days, however, he genuinely abandoned wine and pleasure; and throughout his life was a devout believer.

A Man Of the World.

Babar was the complete man of the world, and his letters to his son Humayun display him in this light without exposing him to the reproach levelled at another complete man of the world, Lord Chesterfield. In one of the letters referred to Babar displays himself in a most amiable light, rejoicing at the birth of a son to Humayun, of which event he writes, "Thanks be to God who has given you a child, He has given to you a child and to me a comfort and an object of love." Replying to Humayun's complaint about separation from his friends, Babar writes: "It is wrong for a prince to indulge in such a complaint for there is a saying

'If you are fettered by your situation, submit to circumstances; if you are free follow your own fancy.'

and

"There is no greater bondage than that in which a king is placed, and it ill becomes him to complain of any inevitable separation."

In the same letter to his son, Babar passes from philosophy to literary criticism, and corrects his son's epistolary style, giving him the sage piece of advice, by following which many modern writers would benefit and use plain language. "Your letter," says Babar, "can be read; but in consequence of the far-fetched words you have employed your meaning is by no means very intelligible.... For the future you should write unaffectedly, using plain words, which would cost less trouble both to the writer and reader."

Precept and Practice.

With commedable wisdom, Babar goes on to advise his son "not to waste his time in private parties but rather to indulge in liberal conversation and frank intercourse with all about you,"—advice which the conqueror himself did not always follow, for a considerable part of his diary is filled with accounts

of what the translator, the erudite Mr. William Leyden calls drinking parties, but which were probably not much worse than what used to be called "wines" at Oxford and Cambridge. If Babar's parties were not exactly, to employ Mrs. Leo Hunt's phrase, feasts of reason, flows of soul, they certainly since one of the favourite debauches. were not brutal occupations of the Emperor and his friends was the pastime of bouts rimes certainly not an amusement for sots, and as we have said he solemnly abandoned drinking later in life. Babar was skilled in the improvisation of verses, and orientalists. as I have said, pay high tribute to his literary style. He was. however, no pedant, and when he was not capping verses, or fighting battles, he loved sport, and his account of the fauna of India is such as could have been written by a sportsman. Elephant, rhinoceros and tiger, he counted in his bag, which probably was bigger than that of the most ambitious of modern Namrods.

The Complete Gentleman.

Warrior, statesman, literateur, sportsman and boon companion, Babar had a versatility and with his broadmindedness had much in common with the English Whig aristocracy of the eighteenth and early nineteenth centuries; and with his catholic tastes and tolerance, it is little, wonder that he found little in common with the fanatical and caste-ridden Hindu princes whom he conquered, but from whom he copied nothing. A pious prince who regarded his conquest of India in the light of a Holy War, he displayed little of the fanatical cruelty of Timur and other Mughal princes; but was at least as humane as contemporary Europeans. But essentially he was a foreigner, and one who regarded his mountain province of Ferghana as his home, in the midst of splendid conquests. Had he lived to consolidate his conquests, it may have been that Mughal policy in India would have followed that of the British before Mr. Montagu, that the Mughals would have occupied but not colonised India and would have governed it wisely and well with a civil and military service recruited from Persia and Central Asia, and following Babar's own ambition have gradually made India a Muslim country. Alamgir, execrated by Indian historians, saw this, and tried to set it right, but came too late, to rescue India from the confusion into which it had been plunged by Akbar's policy of Indianisation, and his irreligious attempts to found "an universal religion."

THE HOLY PROPHET ON MARRIAGE

Below are given some sayings of the Holy Prophet (on whom be peace and the blessings of God!) which embody his injunctions about marriage.

(1) Object of Marriage

Abdullah says:—"There was a party of us young men with the Holy Prophet (May peace and blessings God be upon him!) and we possessed nothing. The Holy Prophet said to us, 'O youngmen, whichever of you has power to contract marriage, let him marry, for marriage renders a man better able to restrain his looks and keep chaste. And those who are unable to do so, must fast, for fasting suppresses the passions."

(2) The Consent of bride

Abu Huraira says:—"The Holy Prophet said that the widow should not be married until her permission has been obtained, nor a maiden until she gives her consent."

Ayesha asked: —"A maiden is too shy to speak."

The Holy Prophet replied, "Her silence is her consent."

(3) Courtship

The Holy Prophet said:—"Be on your guard against suspicions, for suspicions are the worst kind of false tales, and pry not, nor make secret explorations. Bear not malice against each other and be the servants of God and prothers amongst yourself and let not one of you sue in marriage a women that is already being sued by another, until he gives her up."

(4) Wife's authority in her husband's house

The Holy Prophet said:—" Everyone of you is a shepherd and everyone of you will be questioned about his flock. A leader is a shephered and he will be questioned; a man is a

governer over his family, and he will be questioned; a women is a governess in the house of her husband and over his children and she will be questioned; a servent is a governor over the property of his master and he will be questioned. Beware! everyone of you is a governor and he will be questioned."

(5) Treatment of wife

The Holy Prophet said: -"Whoever believes in God and in the Day of Judgment, let him not injure his neighbour, and treat your women with kindness."

(6) A wife may spend in charity out of her husband's propery

It is not lawful for a wife to keep fast when her husband is present in the house, without his permission; nor it is permissible for her to admit anyone in her house without her husband's permission. And whatever she spends (in charity) out of her husband's property without his permission, she will be entitled for half the reward of it.

(7) The husband should be mindful of his duty to his wife

The Holy Prophet (may peace and blessings of God be upon him!) said to Abdullah: "I am told that you fast during the day and pass the night in prayer, is it so? The reply was in the affirmative. "Do not do so" said the Holy Prophet, "keep fast as well as break-fast, pray during the night as well as go to bed, for thy body has a claim on thee and thy wife has a claim on thee."

(8) Husband's Return after Long absence

The Holy Prophet said:—"When one of you has been away from boine for a long time, let him not awaken his wife by knocking at the door at night time."

culled by NASIR-UD-DIN
IV Year Student.

NOTES AND COMMENTS

Joint Select Committee Report,

The Report of the Joint Select Committee is a document of monumental importance. It is practically certain that the new India Bill shortly to be placed before Parliament by the British Government will be based wholly or almost wholly on the recommendations contained in the Report. The Parliament is also certain to pass the Bill into an Act without any serious alterations. The recommendations embodied in the Report are, therefore, calculated to affect the destinies of India for a long time to come Hence we give the outlines of these recommendations so that our readers should form an idea about the form of Government that is shortly to be introduced in India. We shall note only the departures that the framers of the Report have deemed fit to make from the recommendations contained in the White Paper, a summary of which appeared in the April issue (1933) of the Review of Religions.

Provincial autonomy for India, with transference of Law and Order to responsible Indian Ministers and Federation as soon as administratively possible are recommended by the Joint Select Committee. The main departure from the White Paper advised in the Report is the substitution of indirect for the proposed direct election of British Indian representatives to the Federal Legislature. The Report urges that the Provincial Lower Houses should elect representatives to the Federal Lower House by communities; in the case of the Council of State, the electing body should be the Upper Provincial House and, in uni-cameral provinces, an electoral college. The Council of State and Upper Provincial Houses should be indissoluble, one-third of their members retiring every third year.

The Committee's recommendations in other particulars go to uphold the White Paper proposals, with only minor modifi-

cations. The help derived from the discussions with British Indian delegates is acknowledged, and particular mention made of the delegates' Joint Memorandum. Proposals from Mr. Attlee (Labour) and Lord Salisbury, the first generally urging a bigger and Lord Salisbury a more cautious advance were not accepted -

The constitutional development of India, states the Report, should be evolutionary, and cannot merely reproduce British law. Safeguards must be incorporated, and these are not only not inconsistent with responsible government but, in the present circumstances, a necessary complement to it.

Dyarchy should go, and Ministers be made responsible over the provincial field, including law and, order." Provincial autonomy requires readjustment at the Centre. In joining the Federation, the States should be assured of a real voice in its affairs.

The same Act should lay down a Constitution for the Centre and the Provinces, and Federation should not be left as a mere future contingency. The main proposals for the provinces are :-

Statutory delimitation of Central and Provincial subjects as proposed in the White Paper.

Sind and Orissa to be created Provinces.

The Governor to be advised over practically the whole of the provincial sphere by non-official. Ministers selected from the Legislature.

The special, responsibilities outlined in the White Paper are accepted, with suggestions as to their definition. Power to secure finance is to be given to Governors.

The distinction between Governor's Acts and the Acts of

the Legislature to be emphasized.

The Governor's consent to be necessary to the amendment of Police Acts; special protection for secret intelligence reports; the Governor to be empowered to assume charge, if necessary, of all anti-terrorist activities.

Second Chambers for Madras and Bombay in addition to .

those already recommended.

The provincial franchise proposals in the White Paper are accepted, with a suggestion to increase the number of women voters.

Communal representation is thought to be inevitable at present. The Communal Award is supported. While it is impossible to reject the Poona Pact, the Report suggests a reduction in the seats reserved to the Depressed Classes in Bengal, possibly with a compensatory increase elsewhere.

The Federation should not come into existence until States representing half the total State population and entitled to half the States' seats in the Federal Upper Chamber are prepared to accede. The White Paper distribution of seats between the States and British India is endorsed, and the Report also contains a scheme of distribution of States' seats, discussed by the Viceroy and the Princes, which has a large measure of support in Princely India.

Outside the federal sphere, the States' relations will be with the Crown.

The White Faper proposals regarding the reservation of Defence, Foreign Affairs, Ecclesiastical Affairs and British Baluchistan are approved. In all other Departments, subject to his special responsibilities, the Governor-General will be guided by Ministers chosen from the Federal Legislature. The financial stability of the Federation should be a special responsibility, and a Financial Adviser appointed.

As regards the federal legislatures, the size of both Houses and distribution of seats as recommended in the White Paper is approved. The Muslims should have one-third of all British India's seats.

While indirect election is proposed for the Lower Federal House, the Report suggests that this method should be open to future review and suggest a procedure for possible modification, The Secretary of State should continue recruitment to the I. C. S. and Indian Police, but recruitment of the Indian element in India has advantages. A further review is agreed to.

A Federal Court is recommended, but the White Paper proposal for a separate Supreme Court is not endorsed.

A further special responsibility of the Governor-General is to prevent discriminatory treatment of British goods imported into India from Britain. This is not intended to affect India's fiscal and economic autonomy, and the Governor-General's instructions should make this clear.

The nature of Women

Ricarda Huch, the celebrated German writer, has said:

"No human institution will ever do away with the sufferings that Nature herself seems to have imposed upon woman. Nothing would ever relieve woman of her love for her children who never reciprocate it in the same measure; of her affection for and devotion to the man, to whom it is quite natural to change his woman; of the delight she takes in submission which turns her dominators into tyrants; of her sense of duty which binds her to her home and family; of her conscience that prevents her from doing things indulged in lightly by the man and makes her accept burdens rejected by him."

It is difficult to change human nature and the efforts that have been made in some countries after the War to bring woman to a level with man in all departments of life have only helped to unhinge and disorganize their social life. Many of the social and economic ills from which those countries are suffering may easily be traced to the impatience of their female sex to encroach upon the spineres which Nature has reserved for men.

Jews in Palestine

"In the seventeen years which have passed since the Balfour Declaration was issued extraordinary progress has been

The Jewish population of fulfilment. made towards its Palestine, which, in the stress of the World War, fell from 75,000 to 50,000 has been multiplied five times over. number of Jewish villages has risen from fifty to a hundred and fifty, the area of land in Jewish ownership from 100,000 to 250,000 acres. The Jews are getting back to the soil in their Home and re-establishing the aristocracy of the cottage, after having been excluded from the land for centuries, and been forced to engage in commerce......Thy are flocking also to the towns, and making Palestine a centre of industry. Jerusalem has a Jewish majority in its 90,000 inhabitants; and by the side of Jaffa, the old post of Judes, a new Jewish city named Tel Aviv, or the Hill Spring, has grown from a small garden suburb, as it was at the time of the British occupation, to a teeming township of 70,000 inhabitants. Haifa, which is now equipped with the third largest barbour in the Eastern Mediterranean, and which will be the outlet of the great pipe-line from the Mosul oil field, has some 20,000 Jews in its population of 60,000. During the last year and a half there has been an extraordinary activity in Palestine, which for a time was the one island of prosperity in a sea of economic depression. The Jewish immigration in 1933 is estimated at nearly 40,000. Of these 10,000 came from Germany and the average inflow of Jews from that land since June 1933, has been a thousand a month. A still larger number came from Poland. Nearly 100,000 men, women and children must have come from there, and tens, indeed hundreds, of thousands are waiting for the opportunity to come. The immigration of 1933 included groups also from Rumania and Russia, from Czecho-Slovakia and Austria, from Greece and Turkey, from the Yemen in Arabia and Persia, even from America and England. The population in the National Home is a complete microcosm of Jewry, and all the different elements are being transformed into a new people of Israel."

Thus writes Mr. Norman Beutwich in the November issue of the Review of Reviews and thus has been rewarded by a "grateful" Government the support by the Arabs of the cause of

the Allies in the World War against their own co-religionists, the Turks. The Arabs rebelled against the Turkish rule and sided with the British relying upon the promises and pledges most solemnly made to them that immediately the War was over they would be a free people. But before even hostilities had ceased "and amid the booming of the guns on the British-Turkish front 30me fifteen miles away, and the presence of General Allenby, the Commander-in-Chief, the foundation stones of the Hebrew University were laid on Mount Scopus in June, 1918." Ingratitute could not go further. The country which the Arabs thought would become their national home in the real sense of the word as a thankful return for the timely help they had rendered to the cause of the Allies in the Great War, became the "National Home" of another people when their help was no longer needed. In this way a country which was, for except a brief duration of 92 years, Muslim in Tradition, Culture and Religion since the inception of Islam, was handed over to the Jews to colonize because a Jewish leader, Dr. Weizmann had found a substitute for Acetone, which was a necessary element in the manufacture of high explosives and the First Lord of the Admiralty, Arthur Balfour was anxious to adequately reward him for his great services. If the rate at which the Jews are being admitted into Palestine continued for some years, Palestine would become a Jewish country fully and completely, practically it is already such.

Muslims in Bulgaria

We have taken the following extracts from the Moslem World.

There are three types of Muslims in Bulgaria: the Turks, the Pomaks, and the Gypsies. There are some Tatars still living in Bulgaria who cling to Islam, but they are of little importance compared with the other followers of Mohammad. A glance at the statistics will show the situation as it stands. The most reliable ceusus of recent times is the one taken in 1920, and the following figures were compiled at that time:

Total Population ... 4,846,971 ... 4,036,056 83.27%

THE REVIEW OF RELIGIONS

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Turks			520,339	10.73%
Gypsies			 98,451	2.03%
Tatars			4,905	·10%
Other Ra	ces		187,220	3.87%

If we accept the figures given in 1922 as being more accurate because more recent, we have the following statistics:

Total Population			4,909,700
Muslims (70,000 Pomaks)	•••		750,000
Percentage of Muslims		•••	18%

The life of the average Turk differs little from that of the Bulgarian peasant. He, too, is a faithful tiller of the soil, having simple tastes and simple standards of living. However, though both have very primitive conceptions of the universe, they differ considerably in their religious convictions. Some superstitions affect them alike, but the colorful ritual of the Orthodox Church cannot be matched in the Mohammadan mosques of Bulgaria. Mohammadanism is a religion which affects the daily life of the adherents even more than the Orthodox Christianity of the country. Pagan customs have crept into the practices of each group of worshippers; yet both Muslims and Christians would die for their faith. The Turks make good citizens and are law-abiding. is a spirit of comradeship between these Mohammadans and Bulgarians with whom they are associated. One feels that there is little racial hostility manifest between Turks and Bulgarians. When Turkey and Bulgaria fought side by side in the World War, some of the animosity that had remained from the days of Turkish possession passed away."

In Bulgaria to-day there are between 90,000 and 100,000 pure Bulgarians who have embraced Islam. These people speak very chaste Bulgarian, knowing no Arabic or Turkish; pure Bulgarian blood flows in their veins and they observe many old Bulgarian folk-ways. Being sadry out of touch with the authorities in Turkey they remind one of an island isolated from the mainland, both because of distance, language difficulty and

change of political control. However, one could find few people more devoted in the observance of their religion, as they understand it. Perhaps the fortunate lot of their fellow-Bulgarian peasants who remained true to the faith of their fathers serves as a daily reproach to them, because they have embraced the creed of a foreign power. But we must not pass judgment on these Pomaks antil we hear something of their story.

The Gypsies of Bulgaria are said to number 98,000: they are of Aryan origin, and use their own tongue. mixed with many Turkish words. especially in religious vocabulary. Another authority concurs in facts and adds: "The gypsies settled in the Balkan insula during the fifteenth century. They are scattered throughout the whole of Bulgaria, multiplying rapidly can be divided into two groups: the settled and the nomadic. The first live in quarters of the cities; the second wander. especially in the summer time. The majority are Mohammedans, but in the cities at the foot of the Balkan Range (Kotel, Sliven, Elena, etc.) there are some Christians, who quickly became Bulgarized."

India's Public Health Record:

The following figures reproduced below from the Bengal Public Health Report for the year 1932, published in Octobershow how deplorable is India's public health. The figures relate to the year 1932.

Province	Birth-rate per mille	Death-rate per mille	Increase or decrease per mille
Bengal	26.6	20.5	+ 6.1
Madias	36.03	21:96	+ 14.07
Bombay	35.89	23.04	+ 12.85
U.P.	34.66	22.23	* + 12.43
Punjab	41.36	24.70	+ 16.65
C. P	45.20	26.39	+ 18.31
B. & O.	33.8	20.6	· + 13·2 ·
NW. F.	28.89	20.00	+ 8.80

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Province	Birth-rate per mille	Death-rate per mille	Increase or decrease per mille
Burma	27.75	17.30	+ 10.45
Assam	30.06	18.96	+ 11.10

Infant mortality, rates per mille.

	Male	Female	Total
Bengal	184.8	172.4	178.9
Madras	193-62	171.8	182-58
Bombay	164.01	148.12	156.39
U. P.	169.16	155.49	162.72
Punjab	182-80	173.72	178.52
C. P.	215.16	186.40	201.12
B. & O.	138-2	119.0	128.8
NW. F.	129.93	128.57	129.34
Burma	196.64	171.85	184.50
Assam	166.05	146.51	156.58

These figures may be compared with the following statistics of death-rates per mille in some other countries.

Canada	10.1	,	Germany	11.2
U. S. A.	11.1		Austria	14.0
Argentine	12.5		Belgium	13.3
Ceylon	22.1		Bulgaria	16.8
Cyprus	17.1	e e	Spain	17.3
Japan	19.0		Britain	12.5
Palestine	22.1		Australia	8.7
Philippines	19.4	Carlo SCI	Newzealand	8.3

AHMADIYYA MOVEMENT IN FOREIGN LANDS

Palestine, Syria and Egypt

Maulvi Abul-Ata-Allah Ditta, our Missionary in the Near East in his letter of 10th September writes as follows regarding his activities in Egypt:—

"The wife of our new brother in Ahmadiyyat, Sayyad Ahmad Effendi Zehri is an English lady. She was a very prejudiced and narrow-minded Christian. She knows the Bible very well. When I came to Cairo I had long talks with her on different subjects connected with Islamic doctrines and teachings. As she does not know Arabic enough to follow my discourse, her husband acted as interpreter between us. Her manner of approach to all questions was that of an independent thinker and a person of great learning She talked and argued, weighed and sifted. and erudition. what I said to her and at last made up her mind to change her ancestral faith with Islam on 18th August. sion to Islam has been a source of extreme pleasure for me since she is expected to help her husband considerably in the sacred work of the propagation of Islam.

"A few days ago a Jew came to see me at my place. He had read my pamphlet in Hebrew. We had a long talk on the Biblical prophecies regarding the advent of the Holy Prophet. Some non-Ahmadies were also present on that occasion. My impression is that they all went well impressed.

"I had written in my last letter that I went to see in his church Islam's greatest energy in Egypt, the Rev. Serjuis (we are not certain about the correctness of the spelling of this word as the original letter of Maulvi Abul-Ata is in Urdu which we have translated into English—Ed.) He had given me his word of honour that he would allow me to ask him any number and kind of questions I would like to ask. But when he found that I had actually come, he refused to abide by his

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word. When I realized that he would never hold any verbal discussion with me, I wrote him an open letter challenging him to a written or verbal controversy. This letter was broadcast and was distributed in large numbers in the said reverend gentleman's own church. Egypt's famous daily Alkashkol also published it. This compelled Rev. Sarjuis to reply to it in his weekly journal, Almanarat-ul-Misriyya. He could not summon up courage enough to answer any of the various points raised in my open letter. He thought his purpose would be adequately served by abusing me and in this he induldged to his heart's content and by only reproducing a part of the letter and referring to the disabilities from which the Christians suffer on account of their being in a minority he refused to take part in any debate with me. severely disappointed the local Christian circles and some bold Christians have gone so far as to condemn this act of Rev. Serjuis. I have contributed a long article to Alkashkol of September 2, dealing with all the points raised in his statement and have again invited him to hold a decisive debate on all controversial points with me. My article has been very much appreciated by the editor of Alkashkol. I do not think that any amount of persuasion or pressure put upon the Rev. gentleman by some of the local Christians who are anxious that the controversy should take place would persuade and prepare him to accept my challenge but we are determined that a public controversy should be held with the above Rev. gentleman or with any other representative of the Christian Community in Cairo so that the public should know how slender and flimsy are the foundations upon which the edifice of Christian theology stands.

"During the last few weeks I had occasion to have talks with some of the orthodox Ulema." But these people have now tried to disguise their discomfiture behind the veil of misrepresentation and vilification. The masses are being stirred up against us and in Friday sermons in some mosques we have been abused and condemned. This has made us change our front for the time being and we have now directed our efforts to-

wards approaching people individually. Brother Sheikh Mahmud Bilal is doing indeed very well in this respect. I am carrying on correspondence with some catholic and broadminded Ulema.

"The Bahais have also got an association of their own in Cairo. I took with me Brother Muneer Effendi to attend one of their meetings but in flagrant contradiction of their own published declaration they refused to talk with us. We, however, continued to sit in the meeting. The whole proceedings of the meeting were confined to reading a few passages of Alalwah. The other day I went to see Sheikh Mohyi-ud-Din, the Bahais' most distinguished and prominent leader in Cairo at his place and had a very long talk with him on almost all the important doctrines and teachings of Bahaism. The conversation continued upto 12 o'clock in the night. Whenever the Sheikh found that he could not answer any of my objections he would invariably say "Bahaullah has so written." I invited him to my place. He cordially accepted my invitation and paid a visit to me on 26th Angust with his son-in law. We had a long and interesting talk for more than four hours on different aspects of the Bahai and Islamic doctrines and teachings. He was visibly impressed with my knowledge of the Bahai Movement and was surprised and he even confessed it before Brother Muneer Effendi that I had in my possession even the Kitab ul-Aqdas. I had though that a public controversy with the Bahais at a suitable place would be very useful but to this they have refused to agree. They avoid even to have private talk with us on any subject connected with their doctrines and teachings.

"Dr. Zaki Mubarak is one of the most famous of Egyptian writers and literary men. I paid a visit to him with Brother Muneer. He had at that time with him a very well-known Alim from Azhar. For about an hour the relation of the Arabic language with other languages from the standpoint of Islam and that of Orientalists was discussed. The Arabic derivatives also came in for discussion. The doctor and his friend both appreciated my views very much and invited me to lunch,

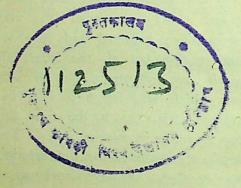
He promised also to make a further research into some of my views regarding the above questions which he admitted were quite new to him.

" For change of climate I went to Ras-ur-Birr for about a week on September 3 It is a summer resort and Brother Sayyad Mohyi-ud-Din Effendi 'Alhasni keeps a shop here. I availed of this opportunity to preach Islam to some of the local Christians. To a very respectable resident of Dimyat the message of Ahmad was conveyed. He invited me with Brother Muneer Effendi to dinner along with a part of the gentry of the town. I have get a collection of the sayings of the Prophet printed This is a small book of about 32 pages. and has been included in the courses of studies of the Kababir The book is intended to educate and train Ahmadi children into Ahmadiyya doctrines. The brethren in Kababir are all doing their best to carry on the work entrusted to them successfully. Last week two Ahmadi friends, Sayyad Mohammad Saleh and Sayyad Hamid Saleh, were married to two non-Ahmadi girls. The Ulema tried to create a row but were checkmated in their wicked designs. May God bless these unions and may cur endeavours to preach Ahmadiyyat in these countries be crowned with success.

In his second letter from Haiffa, Palestine, Maulvi Abul Ata writes: "The news, I am sure, will be read with great pleasure by the members of our Community that by the cumulative efforts of the Ahmadiyya communities in Egypt, Palestine and Syria an Ahmadiyya Press has been established at Mount Karmal. After the opening of the Mahmud Mosque and the Ahmadiyya School and the establishment of an Ahmadiyya, Library and an Ahmadiyya Book Depot and the setting up centres of propaganda and missionary works at different places it was of vital importance that an Ahmadiyya Press should come into being as early as possible and by the grace of God our efforts in this respect have met with upexpected success. This will very greatly facilitate missionary work and will to a large extent add to our influence and

prestige which are already so great that ewspapers in Egypt, Palestine, Syria and Iraq never lose any opportunity to defame and misrepresent us. This relentless compaign of misrepresentation of the Press against us is a tacit admission of the fact that they feel that the Ahmadiyya Movement is progressing, though slowly, but surely and steadily. campaign could not be effectively met without a Press of our own. Moreover, the Arabic books of the Promised Messiah which in fact constitute the chief armoury from which we draw all our weapons to fight the forces of evil and darkness ought to have been printed and broadcast long before. The establishment of an Ahmadiyya Press here was in reality a national want and I am pleased that we have been able to meet it. The idea struck my mind very forcibly in August and I asked effort to give this plan a Ahmadi brethren to spare no responded My appeal was practical shape. generously and about £50 were at once collected and we have already bought a second hand, machine but all the letters are The brethren of Kababir have presented a splot of land. and the building of rooms which shall house the Press has already been taken into hand and I hope that by the time this letter will appear in the Press it will be in working order. The necessary permission of Palestine Government for the erection of the Press has also been secured. We have already spent more than £70 on purchasing the machine and letters and about £30 more will be required to build the rooms and to put the Press in working order. Thus a sum of £100 will be. needed for the completion of the whole scheme. The local Ahmadies are expected to contribute about £70 and may I appeal to the Ahmadies of other places to help us by collecting the remaining £30. This sum is not very large but the work the Press is expected to do will be worth thousands of pounds. In compliance with the advice and wishes of the Ahmadies of these countries, the first number of the monthly journal which will henceforth be entitled simply as Albushra will come out in the first week of January 1935. The annual subscription in Palestine, Syria and Egypt will be Sh.4 and for foreign

countries Sh 5 and the subscribers in India will be required to pay Rs. 3 only, I appeal to all Ahmadi friends in all lands to extend me their hand of help and sympathy and those who know Arabic should become its subscribers and those who do not know Arabic themselves may render the journal monetary help. I shall feel much obliged if the names and addresses of some Arabic-knowing persons who are really interested in Islam, the Ahmadiyya Movement and Religion at large, are sent to Any assistance in the form of articles and contributions will be greatly appreciated and thankfully acknowledged. The Albushra I am confident, is destined to play a very great and effective part in the dissemination and promulgation of the teachings of the Promised Messiah whom God has raised in our time to steer clear the barge of humanity of all shoals and rocks to the haven of spiritual salvation."





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